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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: The joy of Jesus Christ sets me free, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I rejoice as I realize Thine all-providing plan now fulfilled in me.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

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VOLUME 92 APRIL, 1940 NUMBER 4

God Does the Work

AN INTERVIEW WITH

MARY E. WESSEL, BOZEMAN, MONTANA

BY DANA GATLIN

IT SHOULD BE encouraging to Truth followers everywhere to know that a large percentage of the Unity center leaders and teachers are individuals who themselves have experienced remarkable spiritual overcomings and demonstrations. The Unity movement itself originated and developed out of such overcomings experienced by its founders, Charles and Myrtle Fillmore. The ranks of the active workers today are filled with others who have discovered and demonstrated that a consecrated individual can become a channel through which the healing, harmonizing power of God can flow to bless himself and others.

Such an individual is Mrs. Mary E. Wessel, Unity center leader, who has an outstanding record of achievement in Montana and is performing a wonderful service. Mrs. Wessel is a vital, radiant person. But what you no-

tice most about her, which stirs and blesses you, is her simplicity and poise, her quiet confidence, and the shining friendliness and strength that she emanates. Her spirit has found its source in the one Spirit and centered itself there; and this has made her strong, a channel for God's love and power to flow through to bless many people.

Knowing that a narrative of her spiritual experience would serve to stimulate other Truth seekers, we asked Mrs. Wessel to tell us what brought her into Truth and what impelled her to devote her life to its service. She graciously, albeit very humbly, provided us with this information for our readers.

"First of all I want to make it plain," she said, "that it is not Mary E. Wessel of Montana who deserves credit for any demonstration in which I have been privileged to be an instrument. The personal element cannot and must not be considered. *God does the work.*"

Mrs. Wessel first started out on the great spiritual adventure by studying the teachings of Christianity—not for Truth's sake, she admits, but for health's sake. She had persevered in this for fourteen years until, at a time when her physical condition was considered hopeless from the medical standpoint, she chanced to read a UNITY magazine for the first time. She had tuberculosis of the lungs in such an advanced stage that the doctors did not give her six weeks to live.

The printed Unity message impressed her deeply, stirred her faith, and caused her to change her way of thinking and of trying to apply Truth principles. She gave up the idea that she was a "reflection" of Spirit, which implies a separation from our spiritual source, and accepted the Unity idea that innately there can never be any such separation from Spirit. She began to work

along the lines of this new idea, seeking within herself for the wholeness (omnipresent spiritual "holiness") and perfect health that she desired. She worked wholeheartedly, consecratedly, surrendering herself to this new inner contemplation, meditation, and prayer. She read *Lessons in Truth* and the Bible faithfully, drinking in and absorbing their assurances of the stream of spiritual life omnipresent and omnipotent: the living, enduring, all-perfect source of everything that is made manifest in visible form.

Soon she began to receive intimations of the quickened spiritual life within her, and would get a sensation as of a light flowing through. She persisted in the face of every adverse appearance, faithful to each new glimpse of light that she received. She had the will to live, and developed the divine-life idea from within, from the divine resources of Spirit innate within herself. She read in the Bible: "Let the weak say, I am strong." She took these words, ate them, absorbed their vital spiritual essence into her body organism. Just as Charles Fillmore had practiced and demonstrated earlier in the practical application of Truth principles according to Unity's interpretation of the gospel, God literally built new tissue into her organism. As a result the scar tissue in her previously "diseased" lungs was completely healed, and X-ray pictures were taken that proved it.

It required eleven months for this transformation to take place; so that Mrs. Wessel was not awed by any sudden manifestation of spiritual power, and she is grateful for that. Often people are so awed by an instantaneous healing that they cannot accept the divine process as a natural functioning within themselves, and so unwittingly place their amazement and the human sense of "separation" in the way of its further free func-

tioning. But to Mrs. Wessel the inner transcendent power unfolded so gradually that she was able to accept it as naturally as she accepted her ability to breathe.

More than anything in the world she wanted to understand this power which had healed her. Then her year-old daughter became critically ill with a mastoid infection, and the attending physician urged an immediate operation. Mrs. Wessel wired Silent Unity for help, and received this affirmative prayer to use: *"The presence of God in you is your health and wholeness."* The mother held this spiritual assurance constantly in her heart, and in two days the baby was healed.

As Mrs. Wessel witnessed that effortless healing without the use of a surgeon's knife, her passion to know and understand this inner, invisible power deepened. She asked many people about it. She asked persons of the intellectual group in the college town where she lived, but they could give no explanation. She asked the doctor who had wanted to operate. He only replied: "There was one chance in a thousand that nature would heal in such a case; but not many parents would trust nature that far." But later, after he had observed many more cases of spiritual healing, he said, "I take off my hat to a power higher than my own personal ability."

Mrs. Wessel continued studying *Lessons in Truth* and the Bible, meditating and praying alone, living daily in the silence until the unseen, constant, holy presence took possession of her consciousness and became her own consciousness. She says very simply about this: "The love center, or feeling nature of the heart, opened in me first—before the head center. I was very fortunate that it happened thus in my case. For the intellect asks so many questions, is skeptical, and has to have tangible

proof before it will believe. However because I communed so much alone with Spirit, receiving effortlessly but wordlessly, I found it quite difficult to find the words to express what I wanted to say when I first began teaching Truth, ministering, and speaking in public."

For the time of Mrs. Wessel's public service was approaching and in a way that she did not at all plan or anticipate. First, in a time of need she had discovered and demonstrated that "God is my health." Then she had to find that "He is my supply." Her world tumbled, and all that she had thought of as her security was taken away. She had five little children, the youngest a baby six months old, when that happened. She said: "Just as I had learned to let God live through me as health, now I had to learn to let Him live through me as supply."

This second crisis occurred about two and a half years after her recovery of health. Mrs. Wessel says: "I didn't have any stored-up goods as evidences of support and security, but I didn't go about seeking work. I had found God and knew that He was my whole resource; He would show me my way. I did say to Him once: 'God, if You want me to know starvation, that is what I want.'

"Then I was called to tutor a child who was feeble-minded. Her mother wanted to give up in six weeks, accepting the belief that the child had no mind, for there had not been a glimpse of intelligence in that time. But I stuck to the divine fact: *'There is no absence of intelligence; intelligence is eternally present.'* At the end of one year the child finished what would be a normal child's first year of schoolwork. Previous to my taking her to tutor her mother had never let her out of her sight, but within a few weeks she let her come to my home alone.

"That opened up other tutoring opportunities to me. People heard about it and sought my services until I was tutoring twenty-eight pupils in my own home. Then I was called to teach in the public schools. It may be interesting to note that I have never sought anything but have always been called. I most sincerely believe that if we are centered in Spirit this is what happens. We are divinely led and called to our work.

"While I was teaching in the Bozeman schools many people came to my home wanting help. They had heard of the healings in which I had been the instrument of Spirit, and some came great distances, but I would be at school teaching. So I said to the Father: 'God, You have lots of teachers but not many who are letting the healing power flow through them.' I got the assurance that I was needed in this healing work; then I telephoned the school authorities and said that I was no longer available as a teacher.

"I didn't know where supply was coming from, but I had no doubt that it would come. From that moment we have never lacked any good thing. My children and I have had what we wanted.

"It is wonderful to know God as supply, to witness His work! The rent was due, and I didn't have the money to pay it. I had thanked God for His constant provision, but no check for rent money came in the mail. So I said, 'Father, You have many other ways: there is the telegraph, or someone can hand it to me.' I went about the house singing, never for an instant doubting, and within two hours I had a call from Western Union. That was the first time I ever received money by telegraph. It has been so wonderful that I just have to bear witness!

"Bozeman is a city of six thousand, a little college

town. The people are of the intellectual type that do not easily take to Truth, but we had a class of fifty there before I was called to Butte. They had heard of my work and wanted me to come, but I delayed for six months because I thought that a woman's place was at home with her children.

"God was clever in the way He worked this out for me. There was a young man who wanted to help in my Truth work, so I sent him in my stead to answer the call from Butte. He collected in advance the money for a month's expenses and then disappeared. So I had to go and do the Lord's work that the friends at Butte had paid for. I phoned ahead for a reservation at the hotel, and when I arrived I found a suite of rooms instead of a single room. Now in the outer sense I was rather low in funds at the time. I had fifty dollars in the bank, a Christmas present from my uncle, and it was all the cash I had in the world. But I thought God must have meant me to have the suite of rooms, so I did not quarrel about it or hesitate to accept. A miner was waiting to see me who had brought his blind wife to be treated. He had little money, and I had those rooms; so I took them in with me. When I went to pay my bill the management told me the suite was complimentary because, as they said, they so seldom saw a Christian act.

"Thus my work was extended to Butte. Then I went to Livingston and Billings in addition to continuing my original work at Bozeman. It all came as a natural enlargement of my field. I never sought to alter or expand my service but stood ready to respond, in faith, when a call for spiritual help came."

Mrs. Wessel testifies that she has experienced instantaneous healings herself and has witnessed them in persons to whom she was ministering.

"In my own instance," she says, "an internal trouble appeared about a year after my baby daughter's healing. The same doctor who had attended her now wanted to send me to a hospital for an operation. He said that this was absolutely necessary and that otherwise he could be accused of malpractice, the condition was so serious. I knew I must put my whole trust in God and surrender fully. As I lay in bed I turned my face to the wall and said: 'Here I am, God. If you want me to go, I want to go. Your will be done.' But He had work for me to do, for I received an instantaneous healing.

"Another case was when a nurse called me about a child subject to epilepsy. The condition had reached a stage where she was having convulsions every four minutes. The case was considered hopeless, and the nurse called me only because she thought I could bring peace to the mother. I had no plan, no expectation of healing the child, but I became filled with a tremendous sense of God's love, and I thrilled with gratitude that He could use me as a vessel through which to pour His love.

"As I walked along the sidewalk I kept thinking, 'God is using me.' The home was filled with distress and confusion, the mother was crying. There was a neglected, crying baby, and I picked it up and held it until he went to sleep. Then the nurse came in and said: 'I want you to see this child. She is just like an animal.'

"I went into the sickroom with her, and the child presented a frightful aspect. But the divine love in me was quickened and made me want to soothe her. As I looked at her I felt something flow through me like a strong electrical current. And a voice came out of me saying authoritatively, 'In the name of Jesus Christ, come out of her!'

"My own voice is high-pitched. This one was as deep

as a man's, but it spoke through my throat. I was not at all expecting this command, but I had been meditating deeply on the mighty power that transfuses us all at all times. God does mighty things through weak people: their very weakness impels them to surrender themselves completely to Him. I myself was astonished at the words spoken, and I did not know until later that the child actually had been instantaneously healed.

"So I surely know there is a power that works, but it is utterly removed from personality, and it is omnipotent. This is the secret of power. There is one Spirit, and when we surrender everything to it, it flows through us to heal and to bless."

Mrs. Wessel repeats that no teacher or healer can take credit for the beneficent dispensations of Spirit. "We are but channels through which the one Power flows, and the personal element must never be considered. *God does the work.*"

Testament of Beauty

By Jean Baker

The burning bush that blazed beside the way
The prophet walked, in ancient Hebrew lore,
Flamed no more gorgeously than does today
The aloe's torch beside my garden door.

Nor was the voice that called to him more clear,
More reassuring in a troubled hour
Than this still witness of His presence here
Whose breath is beauty, and whose word is power.

God Revealed

BY GUSTAVE W. MENTZ

THOU ART THE SOURCE OF ALL LIFE, LOVE, AND LIGHT, THE BEAUTY, THE SPLENDOR, THE PERFECTION, AND THE JOY OF ALL THINGS, IMMORTAL AND ETERNAL.

God is now revealed in me as my life.

I am strong, vital, and radiant!
Every cell, muscle, and organ is thrilled, quickened, and energized with the inexhaustible and bountiful life of God.
Yes, I am strong! vital! radiant!

God is now revealed in me as understanding.

I am wise, courageous, and free!
As a child of light, I am one with omnipresent life and intelligence. The illuminating light and the uplifting inspiration of God floods my mind and consciousness, carrying me to greater summits of Truth,
understanding, and freedom.
I rejoice. I am wise! courageous! free!

God is now revealed in me as love.

Therefore I am patient, kind, and true!
Every thought, word, and deed of mine is

filled with peace and power; cheer and good will to all races, castes, creeds. I love everybody and everything living; for we are all one in Spirit.

God is love. Love is life. I am love.

Therefore I am patient! kind! true!

God is now revealed in me as substance.

I am rich, opulent, and prosperous.

I live, move, and have my being in the divine substance of Spirit. My head, heart, and hands are abundantly supplied with every thing needful to make me happy, healthy, and contented.

I rejoice. I am rich! opulent! prosperous!

God is now revealed in me as Spirit.

I am Spirit, I am immortal, I am eternal!

I abide on the sunlit heights of Truth and Principle, beholding the glory and the power of Spirit, working in and through my body, mind, and affairs as abiding health, abiding happiness, and abiding success.

I am Spirit! I am immortal! I am eternal!

Gracious Father, I praise and give thanks to Thee for Thy blessings of life, love, light, and for the outpouring of Thy peace and harmony, healing balm, and illumination throughout my body, soul, and spirit. Amen.

God a Present Help

LIFE MORE ABUNDANT

BY H. EMILIE CADY

I came that they may have life, and may have it abundantly.—JESUS

ALL LIFE IS the breath of God. When God created man He "breathed into his nostrils the breath of life; and man became a living soul."

Life then, that mysterious something which man has tried in vain to analyze, to weigh, and to measure, even to produce; life, I say, is the breath of God.

"The Spirit of God hath made me,
And the breath of the Almighty giveth me life."

Is it any wonder that man tries in vain to catch this life principle, to harness it, to produce it?

There is but one kind of life in the universe. All life is divine; all life is the breath of God. All life is God made manifest, and the manifestation varies according to the degree, so to speak in which God, the breath of life, comes forth into visibility through the various forms, "according to the measure of the gift." In the rock an invisible something holds the atoms from flying off from one another, as would be their natural bent. Natural science calls this the force of cohesion. Cohesive force is but another name for the breath of God pervading the atoms of the rocks. Life in the vegetable, the grass, the tree is all one and the same life manifested in larger measure than in the rock. Man is the fullest, highest form of God manifested as life.

We read that "in the beginning" this mysterious

something, which we cannot see, feel, or handle but which is plainly stated to be the "breath of God," was breathed into clay man and "man became a living soul." Has the manner of creation changed any since the "first beginning"? Is it not "in the beginning" for every new creation today? Is not the life of every being the very breath of God today just as much as it ever was? Are not we all equally His children, His offspring by inheritance? Yea, verily.

God's breath is what God is; that is, it is of the same nature and substance. If God is life, His breath is life. If God's breath is our life that life must be like God, eternal in every child He creates. Without that breath of God given individually none of us could exist today. Neither the soul of man nor the body of man has life in itself. Both are made alive and kept alive momently by the Spirit that is God pervading and permeating them. "It is the Spirit that giveth life." "For ye died, and your life is hid with Christ in God."

Jesus came that we might have life and that we might "have *it* abundantly." He came to show us our true relation to the source of all life, and to teach us how to draw consciously upon God our Father for more abundant life as we need it. This does not mean spiritual life alone but life for the entire being. Is our heart cold, and is our love dead? We cannot analyze love, we cannot work it up at will; but we know that God is love and love is God. What we need is more of God, love, breathed into our heart until we are surcharged and transformed into new creatures by divine love. "He breathed on them, and saith unto them, Receive ye the Holy Spirit." Something was given by His breathing on them.

Do we lack wisdom? It is not more laborious study

that we need in order to obtain it, but a fresh supply of Omni-science—All-Knowledge, All-Wisdom—breathed into this intellect by Him who "giveth to all liberally and upbraideth not." It is more of the breath of the living God we need.

If we are weak and unstable in character, if we are failures mentally, spiritually, or physically, if we feel ourselves in any way bound or limited, it is because we need more of this mysterious breath of God, which is power, life, freedom. "He is not the God of the dead, but of the living," said Jesus.

Health is more life. Drugs will not give life. Travel and change of scene, so often resorted to in illness of mind and body, will not give life except in so far as they tend to relax the tense, rigid mind and body of man and permit God—who is always in process of outgoing as life toward us His children—to flow in to fill the lack. We do not have to beseech God. Life more abundant rushes into the souls and bodies of men, as air does into a vacuum, the moment they learn how consciously to relax and, turning toward God, let it.

People who are persistently ill or unsuccessful in any way say they are tired of it all and want to die. They know not what they say. They do not understand. It is not death they want but more life. This breath of the Almighty is to us the only health and strength, the only power and success of either mind or body. "With thee is the fountain of life." "Whoso findeth me findeth life." "In him [Christ, this very Christ who now lives within each one of us] was life; and the life was the light of men." "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Life is God's gift. The outer life is but the outflowing of the inner life; and that inner life is momentarily fed from the fountain of life through Christ at the center of our being. God gives His own life freely to all who can receive it.

If this be true, that the breath of the Almighty is the only health of mind or body, why look elsewhere?

What then are we to do?

Change our mind. Turn around. If through ignorance of the only and unfailing source of all life we have turned our backs upon God and our faces toward human helps, like drugs, change of environment, and the like, let us halt, face about!

"Ye will not come to me, that ye may have life," says the Christ of God today as much as He did through the lips of the Master nineteen hundred years ago. "He came unto his own, and they that were his own received him not." "I am the resurrection, and the life," says this same Christ within you today. Notice that it is "I am," not "I will be," present tense, not future. "He that believeth on me, though he die, yet shall he live." It is as though He said, "He that believeth on Me as the source of his life and turns away from human ways to Me as the Way, even if he seems to be at the very last gasp of his soul, body, or circumstances, I say he shall be made alive by the same power that was able to raise up Jesus from the dead."

God's gifts are to all alike; but we have to learn how to receive freely that which He gives, how to open ourselves to the inflow of divine life through the Christ at the center of our being, exactly as we would open ourselves to the warm rays of the sun. "As many as received him, to them gave he the right to become children of God, *even* to them that believe on his name."

Elsewhere we have said that all conscious taking or receiving from God is a mental process. The human mind believes itself, in the matter of life, cut off from God, a separate being, something apart from God. This belief is not correct. The wire of communication between the Creator and His creations is never cut, the channel of inflowing divine life never closed. Each individual blade of grass receives its life, its springtime renewing force, as directly from the fountain of all life as though it were the only thing in the universe. Each sparrow draws its life directly from the same source. "Ye are of more value than many sparrows."

How can man by mental process stimulate and increase this inflow of divine life? How can even the least of us consciously draw upon the inexhaustible Fountain for the life more abundant that we need for soul, body, and circumstances?

"The words that I have spoken unto you are spirit, and are life," said the Master. Words. Is there any power or life in words? Let us see. "Only say the word, and my servant shall be healed," said the centurion. That was all that was done; but a little farther on we read, "The servant was healed in that hour."

"He sendeth his word and healeth them,
And delivereth *them* from their destructions."

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please."

All words of Truth are alive with an invisible energy that has power to work miracles. Truth is mighty to accomplish results, but in order to do so it must be spoken into activity. It must be put into words. The same Christ who said "I am . . . the life," said also, "I am . . . the truth." Life, Truth, Christ are one. The

words of Truth that you and I speak in the name and spirit of the Master, become His words, full of life and health. Such words set into motion the invisible energy that accomplishes results, and nothing is accomplished when it is quiescent.

Speaking definite, positive words of assurance to oneself or to another has marvelous power to lift and transform, power to fill the fearful, trembling heart and the suffering body with a consciousness of the real living presence of God. There is wondrous life-giving power in definitely and vigorously compelling oneself to "sing unto him [Jehovah] a new song," even making it a song of praise and thanksgiving for benefits. Everyone has power through his will, apart from any feeling if need be, to follow the prophet's advice, "Take with you words, and return unto Jehovah." No matter how deep or poignant his misery, a person can compel himself by mere will power to look up to God and say,

"Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things."

No matter whether you feel like it or not, say it. Put it into words. Out of the depths of misery begin sincerely and earnestly to speak words of praise and thanksgiving, and soon you will find yourself involuntarily saying,

"I will fear no evil; for thou art with me . . .
My cup runneth over."

This is God's way of working to deliver us out of

our troubles. Thus He comforts us and gives newness of life through our first "speaking comfortably" to ourselves and to Him the words of Truth. Such words have power to free the channel between our own centers of life and the fountain of all life—channels that may have become clogged by our selfishness or ignorance—so that a great, surging influx of new life can take place. "Thou shalt call thy walls Salvation, and thy gates Praise." Praise and thanksgiving open wide the gates to salvation.

You may say, "Of what avail is all this except to uplift my thought, making it easier for me to bear my trouble, illness, sorrow? It cannot change the real, visible conditions." Yes, it can and does. Lazarus was as dead as he ever could be and there was no faintest stirring of life when Jesus lifted up His eyes and said, "Father, I thank thee." Jesus understood that the gates in the wall of salvation from this death would fly wide open at the paean of praise. Every instant that our heart is thus uplifted in the spirit of gratitude (which, remember, is aroused by our first beginning to speak *words* of gratitude for benefits received) this mighty energy that we have spoken of and that is none other or less than the Spirit of the living God, is working to change, restore, and heal the very trouble that seems about to destroy us.

Oh, how many times this has been proved by those of God's children who, in some degree at least, have come to know the way of the Father's working even as Jesus knew it. How many times they have proven that the solution of the problem, the healing of the illness, depended not upon human effort but entirely upon taking the thought altogether off from the distress and centering it, by main force of will if need be, upon

thanking and blessing God for all His benefits. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts," is the work accomplished. This is a spiritual law, infallible and unchangeable, a law that works; and many times it is the only thing that does work.

No one is so weak in will but that he can thus compel himself to "take . . . words, and return unto Jehovah," even as he would take hold of a mighty lever to lift a heavy weight.

"He that will, let him take the water of life freely."

EDITOR'S NOTE—This is the third of eight articles by Doctor Cady. The fourth will appear in May UNITY.

COUNT IT ALL JOY

By Christie Lund

Count it all good, whatever comes,
The clouds, the sun, the morning light;
The little tasks of every day;
The stars, the healing dark of night.

Count it all joy, and let your heart
Reach out in thankful eagerness
To find the good God sends to you,
The secret seeds of your success.

Count it all good, count it all joy.
Let each day rise to ecstasy;
Bless everything that comes with love,
And love shall prove its sovereignty.

Be Prospered

BY CLARA PALMER

I FIND NO RECORD of any person asking Jesus Christ for prosperity. Nevertheless if someone had said to Jesus, "Lord, if Thou wilt, Thou canst prosper me," just as believingly as the leper said to Him, "Lord, if thou wilt, thou canst make me clean," what do you suppose Jesus would have answered?

Knowing God as a munificent Father, having proved God as His own supply in the wilderness, having seen the loaves increase to feed multitudes, would Jesus have refused prosperity to one who asked it of Him?

I do not believe He would. I believe He would have answered a sincere soul seeking prosperity just as kindly and as positively as He answered the leper; for substance is vitally important to the life of man, and I believe He would have spoken to the one as definitely as He did to the other: "I will, be thou prospered."

Prosperity is a state of welfare and of well-being, quite the opposite of adversity and want. It is a state of health extending into the affairs of individual, family, and nation, and the same law that applies to the healing of the body applies to the healing of poverty or lack.

Sickness denotes a consciousness not as yet completely aware of God as health. Poverty denotes a consciousness unaware as yet of God as substance and supply.

Many ask, "Should Truth be used in the getting of things?" Quite definitely Jesus Christ answered this question, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Jesus Christ did not say that the things were needless or that it was sinful to possess them. He did not say that the soul could advance faster without them. He spoke of food, shelter, and clothing, and of the comforts and necessities of the daily life when He said, "These things shall be added." However the stipulation He made is vital to the mastery of lack, any insufficiency in consciousness.

Poverty is an impoverished state of mind and the outpicturing of this state, whether it is individual or nation that is poor in thought and does not attain to the wealth of ideas to be gained in Spirit and in Truth.

"Seek ye first the kingdom of God, and his righteousness" is the primal step outlined by Jesus Christ for all who would truly prosper. Lack denotes an emptiness that needs filling at the storehouse of the Father.

Lack of consciousness with reference to things spiritual and eternal invites lack in outer affairs. Jesus Christ knew that as the kingdom of God is given first place in the thoughts and desires, the wealth of divine ideas, of divine faith, wisdom, love, and peace, of divine substance, freedom, justice, and joy floods the mind and heart, and the wealth of God flows out in blessing to all who would accept it.

Whereas health centers in the body, prosperity is less confined to the individual and more diffusive in its nature. One soul quickened in real prosperity, one person alert to the wealth of Spirit, starts a current of spiritual riches flowing to all people everywhere. Such a person subjects the things of the world to the laws of Truth, to the righteousness, harmony, freedom, and order of the kingdom of God. By the laws of Truth he becomes the master of things. He possesses, uses, directs, shares, and enjoys them, but he is never possessed

by them or by an unwarranted desire for them.

Jesus Christ saw clearly eye to eye with every thinking man or woman that the love of money must be mastered by love of God and by His spiritual wealth in order that the enduring substance of God, the substance of His kingdom, may penetrate the affairs of man and cause the limitless supply of the Father to flow freely through the world.

The dollar sign fades from the consciousness of the person who seeks first the kingdom of God. The divine ideas that flow into his mind, body, and affairs so harmonize his life and world both within and without that he is no longer in poverty or lack in any form. He is supplied with all that is needed to lift him out of poverty into the riches of the kingdom of God.

Does this mean that his debts are left unpaid, his cupboard bare, his home buried in mortgages, his environment devoid of beauty and comfort? Not at all. It means that the affairs of the outer life come under the management of God, and the things of the outer life take on the order and loveliness of the kingdom of God.

The love of God cannot operate in your service without enriching you and your world. The wisdom of God cannot inspire your mind with rich ideas without prospering you and your community. The faith of God cannot enter into you without causing you to work with God to remove the obstacles of lack and adversity from your path and from the paths of others. The joy of God cannot sing its new song of success, happiness, and well-being through your heart without echoing in and brightening other hearts and homes; the substance of God cannot flow into your life without flowing through it in prospering blessing to all the world.

The Truth student's thought is not centered on

things, he does not crave them or fear the lack or loss of them. Truth is of God and is not enslaved to things; it is the master of them. Truth is the expression of the laws of God, the fulfillment of the kingdom of God in your life and affairs that makes you master of things and circumstances.

Prosperity in itself is a phase of Truth in expression. The prosperity you establish in Truth does not leave you bound to things, beholden to them, or in any way limited by them, as is so often the case with possessions acquired by the work and sacrifice of the personal man.

You may suffer from homesickness for the locality that personal relationships have made your home. Truth sets you free from bondage of this nature, and you find comfort, happiness, and complete satisfaction wherever you may be. You are at home in the kingdom of your Father, and wherever your outer habitation takes shape, you find His glory shining there.

Truth sets you free from undue attachment to certain bits of furniture, jewelry, and other possessions. You may possess them and enjoy them, but they do not possess you or cause you uneasiness lest they may be stolen or lost.

You cannot lose a single good gained in Truth. You doubtless will grow beyond certain things or the need of them, things that may mean a great deal to you now; but should the time come to let them go, you will have clear evidence of greater good coming in to take their place.

For instance, a friend of mine thought she had lost all she owned back in 1929. Her little home trembled in the balance, her income ceased, to all appearance she had nothing left but God; but how that woman did take hold of God and His riches! She gave thanks for the home coming to her from the Father. Today she lives

in it, a comfortable, spacious suburban home blessed by the song of birds, the peace of nature.

It would not seem to be in divine order for you to train the spiritual enlightenment you gain on the getting of things, for that would be subjecting the greater to the lesser. However if your experience has been like mine you will find your life enriched in undreamed of ways as you continue daily to seek first God's kingdom and His righteousness and to practice joyously the Truth you know. You will find your environment growing more lovely and satisfying. You will find your home becoming a restful haven of peace and rest and light. Outer needs will normally arise in every life, for outer needs are means of growth. Possibly problems of justice and order may have to be met, expenses may increase; but just as surely as you hold fast to the Truth you know and apply it to the best of your God-given ability in your daily life and affairs, just so surely you will find that the inner wealth never fails to supply the faith, love, substance, understanding, and power needed to meet the outer demand and to solve every problem.

Poverty is overcome by mastering the sense of lack in all directions. As a child of God you lack nothing, so never deny the riches of God in any way. Never say that you lack love, faith, patience, wisdom, strength, or substance.

God is an all-sufficient God and you are His all-sufficient offspring in Spirit.

Poverty is overcome completely by Truth. Truth invites all good, and as you follow in the way of Truth your good will constantly increase and renew itself.

I used to think that Jesus Christ told the rich young ruler whom He loved to sell all that he had and give it

to the poor because He disapproved of riches. Now I believe that Jesus Christ told the rich young man to give up his possessions because He saw that they were possessing him, that his faith was centered in them, and that he thought of them as his chief means of comfort and security. Again, I believe that Jesus Christ wanted to teach this friend of His a lesson in the ever-renewing substance of God, just as He was teaching His other followers about the ever-renewing life of God.

Truth and poverty are no more synonymous than are Truth and disease or Truth and sin. Truth teaches you to partake of the Father's riches, of His life, substance, and love, and use them in all that you do.

A person who has been completely healed or one who is always strong and hearty gives little thought to health. He accepts it as a matter of course. If he is a Truth student his faith and thoughts branch out into other fields. Even so with supply. Truth creates and attracts good.

Truth is the channel through which all that the Father has flows into your life. As you become absorbed in Truth you find yourself given to little anxiety concerning outer things. They come to you as they are needed, as naturally as the air you breathe comes to you. New fields of service, new channels of supply, open before you and the inner realization of good draws whatever is needed to meet the outer requirements of your welfare and well-being.

When you need a dollar the dollar will be at hand: no great surplus to carry around or worry about but enough to meet all requirements.

Tastes differ, and what would mean prosperity to one person would not mean prosperity to another. What pleases and satisfies me might leave you quite unre-

sponsive. What pleases and satisfies you might leave me unmoved, but in you, in me, in every other soul there is a divine source of supply, a divine center of quickened substance, a divine pattern to mold it by. Your good and my good, when they are mastered in Truth, form a perfect bit in the great mosaic of life and add to the perfection of prosperity for everybody.

Spirit with its controlling influence over all the wealth of the earth is within you. As you work with this Spirit of God, this Spirit of truth within you, you will prove your title to all that the Father has.

God's wealth offsets all forms of lack or depression. It balances the supply of the nations in orderly peace. Conscious of God and His good you cannot lack for any good thing. Therefore in His name I say to you, even as I know Jesus Christ would say: "Be prospered, my friend. 'It is your Father's good pleasure to give you the kingdom.' "

An Invitation

You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts that appear each month in this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large.

Hands and Wings

BY ERNEST C. WILSON

RECENTLY I was called halfway across the country. It was imperative that I reach my destination swiftly. I was grateful that in this modern day it is possible to "mount up with wings as eagles" and fly across the skies (no longer uncharted).

Weather reports were not encouraging. The skies were overcast; there were reports of storms in the great mountains that lay between; yet I sped at the rate of over three miles a minute in a great sky ship, reading, chatting, eating a good dinner, sleeping as the ship sped on.

It was possible to do all this because, as Ezekiel said of the cherubim in his vision of the glory, these great planes "had the hands of a man under their wings!" Hands that had carefully, painstakingly, molded a vision into practical form! Hands that skillfully guided the great ship in which I rode, unerringly through the night, around the storms, safely and swiftly to its destination!

A man needs wings to soar, whether it be soaring in realms of fancy for the sake of bringing back thoughts that comfort or bless, or in realms of science for the purpose of bringing about inventions and discoveries that transform human life, or in other realms with the idea of fitting generally accepted truths to a specific mundane purpose. Always back of the wings there must be the hands of a man.

Almost unconsciously we accept the truth that back of the wings there must be a man's hands. He cannot

soar very high or very far or very long unless back of the wings are hands: if by hands we symbolize the human experience of life as in wings we symbolize ideals and motivation. Theories may at times be helpful, as someone has said, to bridge a gap of unfinished thought, but as something to live by they must be demonstrable and demonstrated.

To reach great heights a man must live deeply. A book lives because its author has lived and has been able to communicate the common experiences of men with the ring of honesty and authority. We may pause to hear, but we cannot conscientiously heed the voice of the theorist who is all wings and no hands.

A religion, like life itself, needs both wings and hands. We must have visions and dreams or we should never reach beyond the past, we should not grow. But there must be plans too and what people call "pains" and patience to work them out. Like Prometheus of old, we must bring down the fires of heaven to earth that they may warm the lives of men.

There are religions that are all wings. They paint a beautiful picture, but they are intangible and ephemeral. They deal with the remote past or the remote future, but give no vital tilt to the scales of today. They are something to die by rather than to live by.

There are religions that are almost all hands and very little wings. The meeting places of their adherents are hardly more than social clubs, where one may meet people, play bridge, see motion pictures and plays, hear lectures on current political and social problems. Such religions may indeed be helpful, but they lose their right to be called religion because they are shorn of wings.

A religion for today must fulfill the vision of the

glory that Ezekiel obscurely intimated; it must have both hands and wings: wings for vision, hands to make the vision come true.

In our response to the amazing character of Jesus we instinctively pay tribute to our dual needs. Here was one who spoke "as *one* having authority, and not as their scribes." He tells us of His wings and ours, but He shows us His hands as well. He tells us not only what to do but how to do it. He shows us how to live as well as how to dream. He is the Way-shower as well as the Way. He points to spiritual duties but includes as well the duties of the earth. "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's," He says. He tells us of the kingdom of God but assures us that it is "at hand" and "within" us. He heals a man of his diseases and in the next breath tells him to "sin no more, lest a worse thing befall" him. He not only points a way to go, but leads the way Himself. He is not so concerned with the generalities of Truth that He loses sight of the particular. He teaches great crowds how to think and feel and live to find contentment, but He finds time as well to show in specific instances how His teachings can be used. He heals the sick, He raises the dead, He casts out the demons of men's minds.

"Never man so spake," of the glory that is to be when man's dim vision has grown fully into sight, when that which is partial is done away with so that which is perfect may appear. But He has help for the journey, practical help.

Seeking to follow Him, we are confronted immediately with the necessity of using the Truth we know. "If ye know these things, blessed are ye if ye do them" is His admonition.

Do you desire the fruits of the Spirit? Then do the works that the Spirit demands. Jesus did not exempt even Himself from this rule. "We must work the works of him that sent me," He declares, and does so.

Practical religion rests on two foundations, faith and works, wings and hand. Do you know a truth that is helpful? Then use it, live it, fulfill it. "Love . . . is the fulfilment of the law." Have you been given a vision of what mankind—even you—may be? Do something about it. Put your house in order. Set to work. Till your plot of ground. Dig ditches. Write books. Heal the sick.

Leave the past. Build your stairway to the stars.

Claim your Truth and press your claim. Pray, meditate, affirm, decree. But give your hands as well as your wings to God.

VESPERS

By Nellie Gray Bourdeaux

Incense rose where wild grape bloomed,
Stars lit candles dim;
A hermit thrush full-throated sang
A peaceful, praiseful hymn.

Sunset colors like organ tones
Stirred my soul to prayer.
There was no church, no priest, no book:
But God was there!

It's a Poor Rule That Won't Work Both Ways

A TRUE EXPERIENCE

BY PATRICIA NELSON

MRS. TREMONT glanced out of her kitchen window and saw Sue Estes hanging out the Monday wash in her mother's yard next door. She sighed, for she had heard from Sue's worried mother the why of her daughter's being at home. Mrs. Lyle had said that Tom and Sue were having what was termed "mother-in-law trouble."

"It seems," Mrs. Lyle had said sadly, "that Sue and Mrs. Estes just can't get along. Proves again that one house is too small for two women."

"That's bosh," Mrs. Tremont had exploded. "Two women can get along in any house easily enough, no matter how small it is, provided one isn't trying to push the other one out."

"Sue says," her mother had continued, "that that is just what Mrs. Estes is trying to do to her: take over the running of the house altogether and push her out. And Mrs. Estes tells me that Sue has requested her, through Tom, to live elsewhere. But Tom is her only support, so she has nowhere to go and no money to go on."

"And very probably each is mistaken in the other's intentions. I've known Mary Estes for many years, and I am quite sure that she isn't the destroyer of young happiness that Sue thinks she is. I have known Sue ever since she was born, and I have never seen anything of

the selfish, obstinate nature that she seems to show to Tom's mother."

"Well, all I know is that Sue came home last week and says that Tom can take his choice, her or his mother, and she is going to stay at home until he does."

"Poor Tom," Mrs. Tremont had said in deep sympathy for the hard-working young man, who loved both his young wife and his mother so devotedly.

"Yes. Tom is all right," Sue's mother had said. "He always does his best for both of them. It is just Susie and her mother-in-law. I wish that someone could help them. There surely is some way out of it."

There was a way all right, as Mrs. Tremont well knew, but to make Sue see it was another matter entirely. As she watched the slender young wife, hardly more than a girl, snapping the clothespins over the wet towels, she suddenly decided to take a long chance, although she didn't believe in interfering in other people's family troubles. But Sue was almost like her own daughter. And if Sue proved obstinate, at least her own conscience would be clear. She would have done her part. So she called through the open kitchen window:

"Hello there, Susie. Everyone is busy this morning, I see. I am baking cookies. Come on over and get a batch for your folks' lunch."

The girl peeped over the line of clothes and called back:

"I'll be over in a jiffy. Just as soon as I hang this lunch cloth out."

The voice was so sweet and pleasant, Mrs. Tremont thought. "Maybe it is all Mary Estes's fault after all. But no, it can't be. Mary wants Tom's happiness above everything, that I know. She's reared him all by herself since his father died, when he was a tiny chap. And she

always liked Susie too and never objected to Tom's going with her or marrying her. No, it must be Sue's fault in some way."

Very soon Sue Estes, pushing her dark hair back from her moist forehead, came into Mrs. Tremont's kitchen.

"Summer sure is here now with a bang," she said. "It's lots hotter down here in the summertime than it is up at Kerryville."

"You'll be glad to get back to Kerryville, won't you?" Mrs. Tremont smiled. "Then you can just pity us poor folks roasting down here in the lowlands."

Suddenly Sue's brown eyes clouded:

"I'm not going back to Kerryville," she said; "that is, unless Tom tells his mother that she will have to live somewhere besides with us."

"Is that so?" Mrs. Tremont replied, "I don't see how Tom can afford to keep two homes. It's hard enough on a young fellow to keep one, especially like Tom wants to keep his."

"He can't afford it," Sue said honestly. "But Auntie Tremont, Mrs. Estes just runs everything. She does all the hard work about the house and seems to disapprove of my doing anything. I know that she dislikes me and disapproves of me. And I can't stand it any longer."

"Dislikes and disapproves of you? Why, I am surprised at Mary Estes. Does Tom know about it?"

"Why, of course. I tell him everything his mother says and does against me. She thinks I am inefficient and lazy. Of course I tell Tom."

Oh, Mrs. Tremont thought, here's the crux of the whole confused situation. Aloud she said, "Do you mean that you pour in poor Tom's ears all the little annoying things that happen daily?"

"Yes, I do. I just can't help it, I get so fed up."

"Do you ever tell him any of the nice things that happen every day?"

"There aren't any nice things that happen," she said dolefully.

Suddenly and unexpectedly Mrs. Tremont laughed merrily. She laughed so infectiously that in spite of her self-pity Sue was compelled to join in. After a moment Sue said:

"What are we laughing at anyway, Auntie Tremont? What's so funny about it?"

"The very silly idea of you, of all people, saying that nothing nice ever happens to you, you who appreciate a plate of homemade cookies or just a glass of lemonade more than most people appreciate a whole picnic. What on earth has got the matter with your perspective, Susie?"

"What do you mean, my perspective?"

"Why, I remember quite well when Tom was just boarding at your house so as to be with you every minute that he could. You were always running over here to tell me about all the nice little things his mother did for you and how much you appreciated them. Doesn't she ever do anything nice now, or is it that your perspective is just out of joint and you can see only the things that irritate you?"

"Everything that she does irritates me," Sue replied.

"Oh, then it is your own reactions to whatever Tom's mother does, good or bad, and not Mrs. Estes who really is at fault?"

"I don't know whose fault it is. I don't like her and she doesn't like me, so there has to be a change made. I told Tom——"

Mrs. Tremont broke in, "Yes, I can well see that

there has to be a change made all right." Then abruptly she changed the subject somewhat. She asked, "Sue, you do love Tom, don't you?"

Astonished Sue answered: "Of course I love Tom. He is the only boy I ever thought about twice. You know that I love Tom."

"Then prove it," Mrs. Tremont said shortly.

"If to prove it means that I go back to Kerryville and live in that antagonistic atmosphere—well, I just can't."

"Please, for Tom's sake, make one more effort to change that antagonistic atmosphere, as you call it. It won't be so difficult once you get the habit. And Tom is so worth while. He is suffering far more than you realize. He loves his mother devotedly, and because of it his love for you is the strong, clean thing that it is."

Sue's eyes misted. She said, "Yes, Tom is all right. He's tops. But Mrs. Estes, she——"

"She reared Tom to be the kind of a man that he is, lovable, dependable, honorable, and dutiful. She can't be all bad, having done all that so well. Oh, Susie, can't you see, dear?"

"Well, what do you want me to see, or do? I've done all that I know to do. I've told Tom time and again how his mother——"

"That's the trouble, Sue. You have been using the law of subtraction instead of the law of addition——"

Sue broke in, "Now, Auntie Tremont, you are talking in riddles to me. You know that I don't understand anything about that study that you call meta—meta——"

"Metaphysics," Mrs. Tremont supplied. "And you don't have to understand it, Sue, you only have to follow its rules."

"Well, give me one of the rules if it will help. I'll promise to follow it if I can. Goodness knows I want

things to be harmonious. I've told Tom often enough that I wished his mother would——"

Mrs. Tremont held up her hand smiling.

"That's the snag, 'telling Tom'; but it is also the key to straightening out this mother-in-law tangle in which you have enmeshed yourself. Now the rule is this, Susie. As I said, you have been using the law of subtraction, diminishing your good. You have been telling Tom all the irritating things that happen, thereby subtracting in your own mind from all the good things that happen until you just have a big round goose egg standing for Mrs. Estes's good. Now if you will turn right around and use the law of addition by telling Tom all of the good things that happen daily, praising to the sky even the tiniest good thing about his mother, before you know it the good in her—which of course is really there—will have added up in your mind until all the iritating things will just naturally disappear right into the nothingness where they really belong."

Sue's eyes were wide with interest.

"Do you mean to tell me, Auntie Tremont, that because I have been telling Tom of all his mother's faults I have buried from my sight all her good points, and if I tell him of all her good points her faults will be as absent from my mind as the good points are now?"

"Exactly that," Mrs. Tremont said emphatically. "It's a poor rule that won't work both ways."

"Well, it's worth a try anyway. I know that Mother Estes does have lots of good in her. Why, the very day I left she tucked a little hanky into my purse that she had made herself."

"Did you tell Tom about it?"

"Why, no, I didn't. But I'll write to him about it this very night. No, I won't either, I'll go home and tell him

about it. I'm going over to Mother's right now and pack. I'll be in Kerryville for supper. For I believe you have something there, Auntie Tremont. 'It's a poor rule that won't work both ways.' Subtract and you finally get a goose egg. Add to and you always get a plus of what you are adding to—h'm, not bad reasoning."

"Criticism is always negative. Praise is always positive." Mrs. Tremont explained.

"In other words, criticism always draws a blank, praise always draws a prize. Is that the rule metaphysics teaches?"

"It is one of the infallible laws of Truth."

"Are the cookies done? I'm going to phone Tom that I'll be home on the afternoon bus. He'll be surprised and glad, I know."

A month later Mary Estes was spending the week end with Mrs. Lyle. She came over to Mrs. Tremont's for a chat.

"And how is Susie?" Mrs. Tremont asked. Mrs. Estes's eyes filled with a soft glow of love as she replied:

"She is fine. But for a long time I was so worried. For Sue seemed to dislike me so much, and she talked continually to Tom against me. I would have gone somewhere else, but as you know, Tom is my only support, and I just couldn't afford to burden him with my board above his own home expenses; so I stayed with them. I tried to take all the work off Sue, but I couldn't do a thing to please her. Things were awfully bad for a while. In fact Sue went home to her mother. Then one day she phoned Tom that she would be home that night, and she came in singing and as happy as a lark. Not one single word of criticism of me since. Tom says that every night she tells him of all the nice things that we have done together that day. We are so happy now. And

where I used to do all the housework to save her from being burdened in her inexperience, now that she is so changed I leave nearly all of it to her, as she seems to want to do everything and learn to do it well. And now I have time to study and read, two things that I have wanted to do all of my life but never had time to do. Things are just about perfect at our house now. Oh, by the way, Sue sent you a message. Said you would understand it, though it is Greek to me."

Mrs. Estes searched in her purse and handed Mrs. Tremont a slip of paper. On it was written in Sue's firm hand:

"When one pulls down, one goes down. When one pulls up, one goes up. The rule does work both ways. For I was down, and now I am up. Thanks a million."

Mrs. Tremont's eyes filled with the same light that was in those of Mrs. Estes. She said, "Sue is a fine girl."

"They don't make them any finer," Sue's mother-in-law agreed.

HEALING THOUGHT

The glorious spiritual life that raised up Jesus now quickens me, and I am restored to harmony and health.

PROSPERITY THOUGHT

The life-giving spiritual substance that multiplied the loaves and fishes for Jesus now increases my substance, and my prosperity is gloriously manifest.

(Use from March 20 to April 19)

A Spiritual Laboratory

BY AN AGNOSTIC

PART TWO

PROPOSITION V. There must be a complete transference or delegation of one's problem to the power from which help is desired.

Let us take the case of a man who has an intense desire. He is honest and sincere. His motives are worthy ones. He decides to give prayer a fair trial. He wants to see if spiritual power can and will give him the fulfillment of his great desire. Then he must turn the whole matter over to the higher power, completely, absolutely. From that moment on he must keep "hands off." Intense desire is concentrated mental activity. The transfer of the problem must be followed by absolute passivity. Goethe's motto applies here: "While one strives one errs."

A letter just received from a person who is working with the laboratory group contains these questions:

"Does the delegating of one's problem mean that one should do nothing? Does it not rather mean that one should hand over one's problem and then do as directed?"

Yes, this is undoubtedly true when one has reached the point where one can recognize the "voice." But in the beginning it seems to be a safer plan to delegate the problem and then forget it. "My" problem? It is no longer my problem. The work may be done through me but not by me.

Oftentimes it happens that a problem is thus dele-

gated and "put out of mind." In a short time one awakens to the fact that the problem has been solved and solved perfectly. The work may have been done through some other person, someone known or even unknown to the person who had the problem.

One may confidently trust spiritual power to do its work without fear of possible failure if one waits patiently and passively.

Right here is where faith comes in. And what is faith?

A schoolboy once defined it as "believing something that you know ain't so." But faith is not a blind belief in somebody or something that we do not trust or only half trust. It is not a mental tour de force. It is not trying to lift one's self by one's bootstraps.

Faith, in its initial stage, is a deliberate *choice* of means to an end. Later it becomes much more than that. It becomes a firm, unshakable confidence in something that has proved itself to be dependable. Faith is a growth in confidence based on results obtained. But in the beginning it is only an answer to the question directed to the self: "Shall I try to solve this problem myself or shall I delegate it to a higher power and then wait patiently, passively, for results?"

Many times I have turned to the essay by William James that has the thought-provoking title "The Will to Believe." Some of us have never thought perhaps that will power, determination, has anything to do with our beliefs.

Somewhere I once read the story of an explorer who found himself facing a crevasse in a glacier. It was impossible for him to retrace his steps. If he remained where he was he would perish from cold or starvation. His only hope lay in leaping over the deep, yawning

fissure in the ice. If he did not believe that he could make the leap to the other side and therefore did not make the attempt he was doomed. If he jumped and fell he was doomed. His only hope lay in believing that he could make the leap and in acting on that belief. So he used all his will power to make himself believe. Then he summoned all his physical energy for the spring. He landed safely on the other side.

Will power has much to do with faith and belief. It seems strange to say that we believe what we *choose with determination* to believe, but such is the fact. We may choose to blunder along, unsuccessful and unhappy, trying to solve our problems by human means. Or we may choose to let spiritual power give us health, success, happiness. We may choose to master the art of prayer.

Whenever we are faced with such a decision we find our human nature prompt and ready with a suggestion: "If you make that choice you will find the way disagreeable, hard, uphill, commonplace, and uninteresting. You will miss the pleasures and thrills of life." Of course the suggestion is false. But it often sounds true. It seems quite plausible.

The choice or decision to delegate everything to a spiritual power is a momentous decision. It is an essential part of effective prayer.

But even when the decision has been made, the battle in one's mind may not be over. A day or so later doubts may come trooping in: "Is there really a spiritual power? Can it solve my problem? Will it solve my problem? Perhaps it is all an illusion?" Questions like these may assail one's mind. How shall they be dealt with?

Although one or more of the persons working in co-operation with the laboratory are agnostics the group is not afraid of intellectual doubts. It is only when such

doubts are colored by "feelings," by emotions, that they can do harm. Doubts are often the result of fatigue. Sometimes they are caused by the chance remark of a friend. Often they are but a "phase" of a "mood." Many persons are subject to discouraged, cynical, restless, lackadaisical, frivolous, or querulous moods.

Our emotions are variable. They change constantly. When doubts arise we can refuse to let them affect our acts. We can say to ourselves: "In one of my best moments I made a decision. Now 'the die is cast.' the Rubicon has been crossed, I will not turn back." One should always get one's direction from the arrow at the top of the masthead rather than from the weather vane below.

To summarize: Life's problems cannot be solved by any compromise method. It must be one or the other: human means or spiritual power. One must choose one's method and then stick to it. "The children of this world are in their generation wiser than the children of light" because they stick to one method, the human method. They are consistent.

PROPOSITION VI. Spiritual power works by putting ideas into the minds of men.

There are those who believe, as the great British physicist John Tyndall said, that "prayer does . . . invoke a power which checks and augments the descent of rain, which changes the force and direction of winds, which affects the growth of corn and the health of men and cattle—a power, in short, which, when appealed to under pressing circumstances, produces the precise effects caused by physical energy in the ordinary course of things."

Some of the persons working in co-operation with the laboratory believe this statement to be true in its en-

tirety. Others are skeptical. They neither believe nor disbelieve it. It seems incapable of proof.

In the realm of mind and spirit however we can come nearer to what might be called "proof." For example: A man is unemployed; has searched diligently for work; turns to prayer; a position is offered him; or a "clue" comes to the man himself that sends him to an office where a position awaits him—that is proof enough for him. What others may think about it does not alter his conviction that his prayer was answered.

Prayer does release a power that comes as an intuitive idea. Sometimes the idea comes to the man who prayed. Sometimes it comes to some other man and works out for the good of the man who prayed. Sometimes it comes to two men simultaneously.

Now we come to the crux of the sixth proposition. Stated as a question it is: How can one develop the intuitional part of one's mind so that it will be constantly receptive to spiritual ideas?

That question is one that we in the laboratory cannot answer at the present time. It is the one question to which we are giving the most intense thought and work. It is the one on which our experiments are focused at this moment. There are certain facts however that can be stated regarding it.

(One of the difficulties of reporting the work of the laboratory is to make oneself stick to facts. Constantly we must fight the inclination to theorize, to anticipate the results of experiments. Until a thing has been proved to the complete satisfaction of three or more members of the group we feel that we have no right to make a definite statement.)

The remark has often been made: "A woman's intuition is better than a man's judgment." That may be

only a half-truth, but we do know that there is such a thing as intuition. We know what is meant by the word "hunch." But few persons realize how much of the important work of the world is accomplished by the following of hunches. Many great men follow their hunches more implicitly than they do their conscious reason. It is literally true that noted scientists in physics, chemistry, and electricity rely confidently on the flashes of insight that come to them right "out of the blue."

Let us take the testimony of several men:

"The most constructive and valuable work I do comes from hunches that are so powerful that I am impelled to carry them through or tell others to do so. Other work is just plodding and laying foundations of general knowledge.

"My grandmother often had hunches that were so often correct that I took an early interest in the subject. My own hunches have often been of great benefit to me and are usually correct—usually but not always. I often give greater attention to my hunches than to the conclusions reached by the thinking out of a problem, which probably means that I regard the working of my subconscious mind more highly than I do the working of my conscious mind."

"I had been studying to improve the circulation of oil in pipe coils for several days. Sunday in church the correct principle came like a flash as the preacher was announcing the text. I put it in practice. It was correct. Strange to say I have always remembered the text and the sermon."

"My most recent experience was a problem to which I had given continuous thought and labor until my mind and body were completely fatigued. Decided to abandon the work and all thoughts relative thereto. Then on the

following day, when occupied in work of an entirely different type, an idea came to my mind as suddenly as a flash of lightning, and it was the solution. In fact, the information was so positive that I knew the idea would work before the final tests and experiments were carried out. Like other hunches I have experienced in my research work, the utter simplicity made me wonder why I hadn't thought of it before."

In these experiences we note three essential characteristics: First, intense concentration. Secondly, abandonment of the problem. Thirdly, a flash of insight.

Now an illustration from our "laboratory" records:

A man desperately in need came to us for help. After talking with him for a few minutes I suggested that he try an experiment:

"I want you to go to your room and spend the rest of the afternoon and all the evening in praying as intensely as you know how that a position may be given you tomorrow. When you awaken in the morning be sure to follow any 'hunch,' thought, or 'leading' that comes to you. Here is money enough for your dinner tonight and breakfast tomorrow. Will you do as I suggest?"

"But what if nothing happens?" he asked. "What shall I do then?"

"Come right back here and I'll see what more I can do. But pray for all you are worth. Give the experiment a fair trial."

He did not come back the following day. Nor did I see him for ten days. On a Saturday afternoon he came in. I asked him what he had been doing.

"Working. Fine job."

I inquired how he got it.

"Way you told me to." His replies were laconic. I urged him to tell me all about it.

"That afternoon and evening I prayed," he said, "as you told me to. Next morning I took the car downtown —did not look over the want ads as I usually do. At Sixth Street something told me to get off the car. I walked down Sixth Street. At the corner of Saint Clair I felt like turning right, so I did. In the middle of the block something said, 'Stop and go inside.' I looked up at the sign on the window and saw that it was a store selling heavy machinery. Went in. A man was sitting at a desk in the back of the store. I went up to him and said, 'Have you a job for me?' He looked up and asked, 'Can you polish machinery?' I said yes. He said, 'All right, take off your coat and go to work.' "

I inquired if he liked the work.

"Swell! It's a fine job. Good pay. Everything is O. K."

One of the laboratory group went at once to interview the man's employer.

"About ten days ago you hired a man in whom we are much interested. I wonder if you would tell me just how you came to give him work?"

"Why, I just hired him, that's all. He came in and asked for work, and I put him on."

"Do you hire all who apply for work these days?"

"I should say not! If I did I'd put on twenty a day."

"But there must have been some reason why you hired this particular man. Were you looking for a man? Did you like the looks of this fellow?"

"There may have been a reason, but I don't know what it was. I was not thinking of adding a man to my force. I can't recall that I even looked at him. I just—I just hired him, that's all."

This is typical of interviews we have had with other employers. And there have been as many cases in which

the "leading" came to an employer as there have cases in which the "answer" came to the man who prayed for work. This last fact emphasizes the importance of transferring the problem and then forgetting it.

It is a proved fact that men do have hunches, leadings, flashes of insight, call them what you will. Therefore these things are realities. They are potential possibilities for every man and woman.

(THE END)

WORSHIP

By Anna Hawks Putnam

No acolyte
Swings the incense for me;
In the cathedral of mine heart
I walk alone and send the fragrance
Of an inner worship up to Thee,
Thou Holy One.

The odor
Fills my soul with confidence;
I stand inside the nave exalted
And know mine oneness, unity with Thee,
Thou Holy One.

The incense
Rises higher, higher,
And wafts mine adoration up.
In the silence I receive new power from Thee,
Thou Holy One.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 7, 1940

UNITY SUBJECT—*Good and Evil.*

INTERNATIONAL SUBJECT—*Amos Pleads for Justice.*
—Amos 5:1, 10-15, 21-24.

1. Hear ye this word which I take up for a lamentation over you, O house of Israel.

10. They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.

11. Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof.

12. For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate *from their right.*

13. Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

14. Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.

15. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

21. I hate, I despise your feasts, and I will take no delight in your solemn assemblies.

22. Yea, though ye offer me your burnt-offerings and meal-

offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.

23. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24. But let justice roll down as waters, and righteousness as a mighty stream.

GOLDEN TEXT—*Hate the evil, and love the good, and establish justice in the gate.*—Amos 5:15.

SILENT PRAYER—*I hold fast to what is good and let evil disappear from my thoughts and my life.*

The name Amos means "burden" or "carried." To be conscious of the evil in the world and to allow oneself to be depressed by it is to assume an unnecessary burden. Consciousness of duality leads to defeat. He who aspires to win the good fight must put evil resolutely out of mind and cultivate the good only. Deprived of thought and attention, evil soon disappears.

To recognize the true nature of a thing requires enlightened judgment and devotion to the good. Otherwise considerations of expediency may be allowed to counterbalance the good and offset it. It is possible to recognize an existing condition as not good while holding firmly in mind the conviction that its opposite will become manifest and displace the evil. One thus avoids being depressed by the state of affairs that calls for correction without being afraid to examine what is self-evident.

Judgment is the "gate" of the mind, admitting what is desired and shutting out everything else. Court was held formerly at the city gate, and matters in controversy were settled there. Conscience tells man what is just and right, and when he follows it he does not abuse his powers or oppress others. For one to possess

power without an awareness of his responsibility to use it aright is to become a menace to those who have not developed an equal consciousness of power. Such a one is also a potential troublemaker among those who are his equals in power. Trampling upon the poor is a ruthless exercise of power that either is justified by specious reasoning or is practiced in utter disregard of the voice of conscience.

Conscience is not flouted with impunity. It exacts its toll under divine law. A man who knows the law cannot rob others without losing an equivalent good. To exact wheat from the poor over and above what they rightly owe may seem to have slight connection with the undisputed right of those who exact it to live in houses of hewn stone. The connection is nevertheless real. The substance that a man has earned he may enjoy without hindrance, but if impelled by greed he takes possession of the substance of another person in addition to his own, the divine law, as if in abhorrence of all unearned surpluses, subtracts from him his own in order to maintain a just balance.

To plant a vineyard and be unable to drink the wine may seem to be an evil not unmixed with good to those who know the effect of wine on the body, mind, and soul. The point however is the same. No one can frustrate another's efforts and remain unfrustrated himself. Justice for justice, injustice for injustice, this is as inevitable as "eye for eye, tooth for tooth," whether as plainly apparent or unsuspected.

Because infinity takes small account of time, retribution is not always as swift as finite thinking expects it to be. Where the conscience is dulled the reaction is retarded. Retribution is none the less sure for being delayed. Conscienceless behavior that apparently goes un-

noticed and unpunished should not arouse the resentment of those who seemingly have no recourse but to endure it. To keep silent, meanwhile submitting one's cause to infinite justice and righteousness, is the most fruitful way to overcome wrong and set right in motion. "He that is prudent shall keep silence in such a time; for it is an evil time."

He who would live the abundant life finds it necessary to seek good, for good is more abundant than anything else in the world. As he realizes the object of his quest he finds God. "And so Jehovah, the God of hosts, will be with you, as ye say." To find the good man must act in accord with his ideals. The ideal and the reality cannot be separated but must be made one. Man cannot express his faith abstractly in forms and ceremonies with any hope of making contact with God. The mind is attuned to Truth only when it is founded and established in the ideal of justice. Until there is "justice in the gate" set feasts and solemn assemblies will result in no uplift of soul or enlightenment of mind.

But little imagination is needed to awaken one to the truth that living faith is faith that is put into practice in everyday life. The "remnant of Joseph" thus restores graciousness to life where lack of imagination has created a desert of stark realism. The "thinking of the thought divine" leads directly to divine action. No concord of sweet sounds can penetrate the realm of universal harmony before the principles of harmony are fully recognized and observed. Songs sung as a religious exercise only, with no underlying urge to render thanks and praise to God or to realize one's oneness with the Infinite, become mere noise. The "melody of . . . viols" is unheard in the realm of the inner harmony of life. There justice between man and man be-

comes audible, growing in volume as it expands to include justice between nation and nation, a symphony echoing and re-echoing from the hearts of men.

The inner ear hears afar off the sound of righteousness as "the voice of many waters," gathering power to arouse man to consciousness of the presence of "the Living one," who is the Christ.

When justice and righteousness are given full expression, their mighty stream will overflow and blot out all consciousness of evil, which will be no more.

QUESTIONS

1. Why do metaphysicians not hate evil?
2. What is the "gate" of the mind?
3. How does the divine law react upon the conscience of man?
4. What sort of silence should one observe when unjustly dealt with?
5. How does man find the good without fail?

Lesson 2, April 14, 1940

UNITY SUBJECT—*A Lesson in Divine Love.*

INTERNATIONAL SUBJECT—*Hosea Tells of God's Forgiving Love.*—Hos. 6:1-7; 14:4-9.

1. Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2. After two days will he revive us: on the third day he will raise us up, and we shall live before him.

3. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth.

4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away.

5. Therefore have I hewed them by the prophets; I have

slain them by the words of my mouth: and thy judgments are *as* the light that goeth forth.

6. For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.

7. But they like Adam have transgressed the covenant: there have they dealt treacherously against me.

4. I will heal their backsliding, I will love them freely; for mine anger is turned away from him.

5. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7. They that dwell under his shadow shall return; they shall revive *as* the grain, and blossom as the vine: the scent thereof shall be as the wine of Lebanon.

8. Ephraim *shall say,* What have I to do any more with idols? I have answered, and will regard him: I am like a green fir-tree; from me is thy fruit found.

9. Who is wise, that he may understand these things? prudent, that he may know them? for the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein.

GOLDEN TEXT—*If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9.

SILENT PRAYER—*I turn to God with words of praise and thanksgiving.*

A wrong turn on a journey we correct by turning back and taking a new course. In life the same principle obtains. A wrong course of conduct requires for correction a change of thought and a corresponding change of conduct. Repentance consists of these two fundamental changes rather than of sorrow and contrition, both of which are negative and destructive of true progress on the part of man.

The divine law, disobeyed, acts on man as punish-

ment. This is not because God is vindictive, but because man cannot violate his true nature without paying the penalty. As man obeys the law of his being he prospers and grows robust and happy. Jehovah "tears down" in the sense of penalizing departures from law, and heals through obedience or a return to the law.

Returning and rest therefore become man's first duty and privilege when he has mistaken the way and wandered away from his own good. This return is made through the activity of the I AM, which is represented by Hosea. The meaning of the name Hosea is salvation, deliverer, "Jah is help." We realize deliverance and salvation through the right use of I AM.

"Take with you words, and return unto Jehovah." Words are useful because they express thought. The chief thought in this lesson is that of divine love, which acts always to bless and prosper. We return to that thought over and over because of the encouragement it gives us in our efforts. "On the third day he will raise us up, and we shall live before him." The third day denotes fullness of restoration, embracing body, soul, and spirit. The resurrection of the Christ is the outpicturing of this completeness.

To "follow on to know Jehovah" suggests patient practice of the presence of God through meditation, affirmation, and prayer, and living that accords with all these. To know unvarying Principle is a delight to the one who has discerned only chance at the heart of life and has been without hope accordingly. "His going forth is sure as the morning." Nothing can conceal the working of divine law in man's life. It is as sure as the dawn of day and as self-evident. The conscious presence of God in the heart of man is as blessed as rain to the parched earth.

Divine love in man's heart, if he expresses it faithfully, prepares him for usefulness and fruitfulness in whatever activity he chooses. "The latter rain that watereth the earth" is comparable to the love of God, which comes into mind when summoned and needed. Thus God is at the behest of man although man is dependent absolutely on God.

God cannot serve man unless man so wills and unless he holds himself in a consciousness to which spiritual things can be made manifest. Ephraim represents the will and Judah the faculty of accumulation through prayer and praise. Where the will has not been developed in spiritual living and is inconstant and subject to fluctuation or cessation, as the morning cloud is dissipated by the rays of the sun or as the dew is dried up by it, goodness is of little benefit to man. The will that perseveres is the good will that makes connection with God in thought through prayer.

Those who through lack of stability or perseverance in willing to know God fail to develop spiritual consciousness, or who do not form the habit of rendering praise to God in prayer, receive no revelations from the Holy Spirit (the prophets). In individual consciousness the prophets represent thoughts that are in contact with the Spirit and that impart to man an understanding of divine law. Unless he has this understanding man is without guidance and can neither recognize nor follow Truth with confidence.

Divine judgment is not a mysterious, hidden quality that can be discerned only by the priest. It is as plain as broad daylight, which cannot be obscured by man's efforts. He who uses judgment in his search for Truth realizes that goodness and the knowledge of God are the chief things, and that he will gain them as he con-

centrates all his thought upon them and "follows on" to know and do them. Sacrifice and burnt offerings are mere outer forms of the inner reality, and as we know the reality the form loses its importance in our eyes. Only the flesh consciousness (Adam) can blind us to the truth of what is right and good for us.

As a man spiritualizes his senses he finds that the rewards of giving up the pursuit of sense more than compensate him for the sacrifice. The rewards of following on to know Jehovah also are many. A few are listed in the closing portion of this lesson. They are so satisfying and bring so much joy to man that it is difficult to describe them except in figures of speech. The I AM in man is as the dew to the reality of life, reviving and refreshing him daily. The beauty of a divinely ordered life is as the lily, its strength as the roots of the great trees of Lebanon. One who devotes his life to gaining knowledge of God is as a great tree with spreading branches, yet with the compactness of the olive tree. Nothing beautiful or desirable is absent from it.

Finally wisdom and prudence call man to follow the divine way of life. That way is right for man, and he walks securely in it as long as he does what is right and just. Those who forsake right and justice come to grief, proving the law both constructively and negatively.

QUESTIONS

1. In what does repentance consist?
2. What is the meaning of the name Hosea, and what does it represent?
3. "On the third day he will raise us up." What is the meaning of this verse?
4. What do the prophets represent?
5. Is divine judgment difficult to understand? Explain.

Lesson 3, April 21, 1940

UNITY SUBJECT—*Universal Peace.*

INTERNATIONAL SUBJECT—*Micah's Vision of Peace.* —Mic. 4:1-5; 5:2-5a.

1. But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.

2. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem;

3. And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

4. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it.

5. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever.

2. But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

3. Therefore will he give them up, until the time that she who travaileth hath brought forth: then the residue of his brethren shall return unto the children of Israel.

4. And he shall stand, and shall feed *his flock* in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth.

5a. And this *man* shall be *our* peace.

GOLDEN TEXT—*And they shall beat their swords*

into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Mic. 4:3.

SILENT PRAYER—*I behold the Christ Spirit establishing peace alike within me and among all men.*

Micah's vision of peace is an exalted one in keeping with the meaning of his name, which is "Who is like unto Jehovah?" The vision has not been realized however, for there has never been a time from the age of Micah down to the present when unbroken peace has reigned throughout the world. Individual peace has been realized now and again by those who have given themselves to the undertaking, but world peace is yet in the future. If the race consciousness, the only common bond now between men, is to be supplanted by universal spiritual consciousness, world peace must first be established.

How to transform the race consciousness into a universal consciousness of peace is a problem that has received a good deal of attention. Although Micah's vision is not yet realized we now see that it is at least a possibility and not a dream. The gradual transformation of consciousness in individuals is proceeding perhaps more rapidly now than in any other age. From the individual to the race is a long leap, but if one man can throw a whole country into war that may lead to a world conflict, it must be possible also for one man to bring peace. "This *man* shall be *our* peace," meaning the individual Christ man.

To establish peace on earth more than resolutions are needed. Exaltation of thought and steadfast effort are necessary. "Jehovah's house" is the body, and the "mountain" is the brain through which man's intelligence functions. When war is seen to be stupid and

hurtful to those who wish to profit by it as well as to the vanquished, no nation will want to fight another nation. Whoever reveals peace as advantageous to all will be the benefactor of the race.

The Christ or I AM in man brings peace and good will to his notice first of all, and man at once embraces both. These states well established, he can make further progress in righteousness, understanding, wisdom, and knowledge. As long as selfishness rules the consciousness of the natural man he will use his wisdom in destructive ways. The ingenuity of men is now put to unrighteous uses. The science of aviation is developed for military as well as commercial purposes. The wonderful advance in understanding of the world that has been brought about by study of radio waves is offset by the fact that the radio is made to broadcast propaganda and to serve the ends of narrow nationalism. The law of love alone has power to do away with this subversive use of wisdom and knowledge. "Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." Zion represents love's abode in the subconsciousness where high, holy thoughts and ideals abide. High, holy thoughts and ideals do not abide with hate and dissension. They react to love and peace.

The turning of swords into plowshares and of spears into pruning hooks is evolution in spiritual consciousness. The ceasing to learn war any more is further evolution of the same kind. The overcoming of fear and the cultivation of the ways of peace result from the establishment of the peace consciousness.

Peacemakers develop a will to peace that causes them to work for it in their own lives and to try to radiate peace to the circumference of their circle of influence. Not content to confine their efforts to themselves

and their immediate circle, they wish to help in ushering in universal peace. This is best done through daily prayer for world peace, with especial thought for the nations now at war. Visualizing a world at peace cannot fail to have its effect. Authority for this practice, if authority is needed, is found in the example of Jesus Christ, who after He had sent out the disciples two by two on practice tours of preaching and healing, accounted for their power to subject demons to His name by the statement "I beheld Satan fallen as lightning from heaven." To behold each warring nation in turn as at peace and engaged in peaceful pursuits, with the war spirit falling as lightning and passing into nothingness, will help to establish a consciousness of world peace. Special prayer may be offered for those who are considered responsible for bringing on war and thoughts of love and good will sent to them. Condemnation does not reach their will to power and dominion. Only love and good will can ever change men's desires and lead them from aggressive policies into moods of reasonableness and co-operation.

To "walk in the name of Jehovah our God" is to think peace, talk peace, and live peace. Jehovah our God is a God of peace, and Christ, His only-begotten Son, is the Prince of Peace.

The Christ or Messiah is foretold in the closing verses of this lesson. "He shall stand," that is, endure; for He is eternal "and shall feed *his flock* in the strength of Jehovah, in the majesty of the name of Jehovah his God." Nothing could be more forceful than the cumulative weight of the power of God as built up in this verse. Anyone whose faith enables him to stand firm under all circumstances may see peace established and growing from day to day if he will speak the word without fear or doubt of its truth.

QUESTIONS

1. What man is meant in the statement "This *man* shall be *our* peace"?
2. What is necessary in order to establish peace on earth?
3. What instances of the evolution of spiritual consciousness are foretold in this lesson?
4. How is the cause of world peace best promoted?

Lesson 4, April 28, 1940

UNITY SUBJECT—*Spiritual Understanding.*

INTERNATIONAL SUBJECT—*Isaiah Comforts an Afflicted People.*—Isa. 40:1-11.

1. Comfort ye, comfort ye my people, saith your God.
2. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.
3. The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God.
4. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain:
5. And the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.
6. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field.
7. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass.
8. The grass withereth, the flower fadeth; but the word of our God shall stand forever.
9. O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!
10. Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him,

and his recompense before him.

11. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, *and* will gently lead those that have their young.

GOLDEN TEXT—

God is our refuge and strength,
A very present help in trouble.
—Psalms 46:1.

SILENT PRAYER—*Through spiritual understanding I overcome my limitations.*

Spirit is the true source of comfort. Creature comforts that clothe and fill the physical man only are for a day and are soon forgotten, unless the Spirit of God inspires him who supplies them. Perfunctory charity based on a sense of duty is one of the reasons why we have the poor always with us. When the spirit of love and good will and sympathy and understanding begins its work, it arouses more than gratitude in the one toward whom it is directed. It awakens in him a consciousness of his innate worth and dignity, and arouses in him a desire to prove both by putting forth his best efforts.

Everyone is in need of comfort, even those who do not complain of their lot. Jesus therefore promised His followers the "Comforter . . . *even* the Spirit of truth," who should dwell within them and teach them all things. The Spirit of truth is a state of spiritual understanding, into which a man can enter and in which he can abide until he develops power to see the inner side of every question that confronts him and is guided to the right decision. As he looks to the Christ truth instead of following the standards of the world he is enlightened with innate wisdom and knowledge.

The materialist counts it important always to face the facts, a right enough attitude provided that one does not have to walk backward in order to do so. The facts that matter to man are those which are in the present and the future, not those of the past. Grieving over past mistakes and becoming despondent or discouraged because of them puts an end to progress. Changing one's mind and going resolutely forward to better things opens the way to the realization of good. Jesus' call to His hearers to "repent" was closely followed by His announcement that the kingdom of God is at hand. No long period of probation is required of one who wishes to enter the kingdom. A change of mind or a changed attitude toward life and God is all that is necessary. No greater comfort than this could be offered to any captive to sense consciousness.

Pessimists fear that some unforeseen mischance may cause them to miss the good that they would otherwise attain. They can overcome their fears by obeying the voice of common sense and wisdom heard by the prophet Isaiah. No sensible person who plans to follow a predetermined course fails to prepare himself accordingly. Likewise those who seek to realize consciousness of God find preparation for it necessary. "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God." Spiritual consciousness is realized under law, like everything else.

The "wilderness" is the subconsciousness, and the "desert" represents the same realm of feeling in man, a realm that he is little aware of and therefore neglects to develop and direct so as to bring his good into manifestation through it. Through the formation of thought habits in conformity with Truth the subconsciousness

can be so trained and disciplined as to become an unmistakable way (highway) to man's good. In this constructive process all inequalities are leveled and all difficulties smoothed out. The following of the way of one's good (a highway for our God) becomes easier than wandering aimlessly in the wilderness without knowledge of one's direction or understanding of the subconscious nature.

As man learns to correlate his consciousness with his subconsciousness he enters by degrees into full self-knowledge and learns self-dominion and mastery. It is at this point that "the glory of Jehovah shall be revealed, and all flesh shall see it together." Nothing can keep our good from us when we learn to seek it with all our powers.

Many people live almost entirely on the surface of life and lack clear-cut convictions concerning life's meaning and purpose. Superficial living leaves a vague unrest of mind, a feeling that one should know what is real and enduring and what is unreal and passing. "The voice of one saying, Cry. And one said, What shall I cry?" To fix one's thought on the flesh brings disillusionment and disappointment. "All flesh is grass . . . surely the people is grass." Only spiritual consciousness endures, and man endures by entering into it and making it his own. "The word of our God shall stand forever."

Zion (fortress) represents love's abode in the phase of the subconsciousness where high, holy thoughts and ideals abide. Jerusalem (peace) represents spiritual consciousness. If we are to realize our ideals of love and peace for ourselves as individuals and also for the world, we shall have to exalt the good in both. "Get thee up on a high mountain." The exalted conscious-

ness is one into which man can enter at will.

The I AM (the Lord Jehovah) is within man. This self-ruling principle, when consciously directed, brings man into peace and true self-expression. "His reward is with him, and his recompense before him." Spiritual consciousness is its own reward. No one could wish for more.

QUESTIONS

1. What is the true source of comfort?
2. Interpret the name "Comforter" in metaphysical terms.
3. Why should one not regret past mistakes?
4. What were the "voices" that Isaiah heard?
5. What do "wilderness" and "desert" represent?
6. How does man attain to self-knowledge and dominion?

BUILDERS

As come and go the transient years,
We build the house wherein we dwell—
Abode of joy or bitter tears—
For we can make it heaven or hell.

Thoughts are the fabric used to build;
So must we choose with greatest care
The thoughts with which our minds are filled,
And thus construct a dwelling fair.

Rejecting all those thoughts that mar,
Choosing instead the thoughts that aid,
We fashion a building which, afar,
Gleams with beauty that shall not fade.

—Arthur W. Beer

This Is Our Trust

BY DOROTHY CALLAWAY

Once when spring lay over Israel
And sorrow made the very earth to moan,
It chanced that women were the ones to tell
Of wondrous power that rolled away a stone:
Three humble women at the empty tomb
Who heard the angel speak his joyful word.
We are their daughters when the lilies bloom
And anthems ring unto the risen Lord.

All we, believing, taking wine and bread,
Are charged to speak, and may we not be late;
Else we shall mourn again the maimed, the dead.
It is our trust to quench the fires of hate
Where wars begin! 'T is ours till our last breath
To tell this truth: If war on earth shall cease,
The way of Christ, the love that conquered death,
Must fill the hearts of men with love and peace!

Silent UNITY

Christ in me is the light of the world.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Now we have reports of a sanitarium where laughter is the only healing remedy. The time was when such an institution would not only have been subject to the ridicule of the community but its promotors would doubtless have come under insanity regulations. But now that not only psychology but medical therapy is giving attention to the effect of the emotions on the health, the systematic cultivation of joy is looked upon favorably as a healing agent.

"A glad heart maketh a cheerful countenance;
But by sorrow of heart the spirit is broken."

Solomon or some other wise author of Proverbs wrote that thousands of years ago, and it is good doctrine today. Historical records of the race go back about six thousand years, and it is found that people have changed very little in their dominant characteristics during that time. Solomon, reputed the wisest man of his age, rendered his judgments from the testimony of the emotions rather than the facts as they were given in his court. The Bible tells of his appeal to the love of the two women who claimed the same infant, calling for a sword to divide it and give each woman half. The real mother begged that the sword should not be used, and of course the case was decided in her favor.

Legend says that Solomon amazed the Queen of Sheba by his quick solutions of the problems she pro-

posed. She dressed a group of boys and girls in exactly the same clothes and demanded that he tell the sex of each. He ordered basins of water to wash their hands. The boys all plunged their hands in the water and got sodden cuffs, while the girls carefully rolled up their sleeves. Then a combination of real and artificial flowers were brought in; the queen demanded that Solomon point out the difference. He sent for a swarm of bees and readily made a decision. The queen was so pleased with Solomon's wisdom that she made him a love offering equal to three hundred and sixty thousand dollars.

In our modern revival of spiritual healing we find sadness and sorrow to be the cause of many physical ills. We also find that happiness is natural to man and that he can release it from his inner life through an understanding of Truth. When man understands the joy of the spiritual life he ceases to mourn over the disappointments of the phenomenal world.

The study of the spiritual side of life awakens in mind, and even in body, emotions that convince one of the reality and eternal continuity of life, regardless of the changes that take place in outer manifestation.

Isaiah had a consciousness of this when he wrote in the 35th chapter of his book, "And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."

Zion represents spiritual peace, a peace that comes to those who attain an understanding and consciousness of Spirit and its activities in the soul.

Sorrow used to be considered a virtue among religious people, but that delusion is being dissolved among the enlightened. Death has been the greatest source of sorrow, but proof that the soul continues to live after it leaves the body is being produced from so many sources that the sense of separation is being rapidly removed, and nearly all people now believe that we continue to exist as thinking entities whether in the body or out of the body.

Among all men who have lived on earth Jesus understood the joy of the spiritual life and He had the power of imparting that joy to those who pray for His co-operation in overcoming the trials of mortality.

"Ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy." "These things have I spoken unto you that my joy may be in you, and *that* your joy may be made full."

HEALING THOUGHT

The joy of Jesus Christ sets me free, and I am healed.

PROSPERITY THOUGHT

I rejoice as I realize Thine all-providing plan now fulfilled in me.

(Use from April 20 to May 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WANT TO thank you for a most beautiful demonstration of divine healing, one that even was the talk of the doctors and hospital attendants.

I have an aunt who is a devoted follower of Unity and has been for years. We never gave much thought to Aunt N——'s religion outside of the fact that she was so kind and good and thoughtful, that she always seemed to find a peaceful and satisfactory solution to her problems, problems that would have caused the rest of us to flounder. She introduced us to Unity by sending the weekly paper. I never dreamed that some day I would need the Unity address in order to ask prayers for my precious baby.

My baby was born in January of last year. In February he had to be rushed to the hospital. Two days later he was under the oxygen tent. All hope was gone; the doctors said it was just a matter of minutes. When I heard those words I thought right then of Aunt N—— and Silent Unity. I wired you immediately for help. Soon the baby was breathing easier; his skin lost that gray look.

I have asked your prayers constantly for a year and

a half. Now the doctors say: "Your baby is completely out of danger. You can treat him the same as any mother would treat her healthy baby." One doctor, who is known here as the dean of pediatricians, said: "After seeing this baby fighting so valiantly for his life and medical science unable to help him, I appreciate how small we really are and how great is the higher power that certainly saved this baby." God bless all of you in Silent Unity, and thank you again. It was a beautiful healing.—*Mrs. K. P., Michigan.*

TWO AND a half years ago I wrote to you asking your prayers for my husband. Due to a stomach ailment, he had been hemorrhaging every five or six months for about twelve years. He has not had a hemorrhage since I wrote you. I consider this a miracle and will never get over thanking God and Unity for it.—*Mrs. E. B. K., Kentucky.*

I AM VERY happy to tell you that you may discontinue prayers for my daughter. She has completely recovered from the flu, measles, and an anemic condition. I never saw anything so wonderful as her healing. The doctor kept telling her that she would be very weak and require particular care. However her full strength returned to her within a few days after she was up and around. There are no ill effects. She really is in better condition than before she was ill. I placed her in the Father's care, and with your wonderful prayers the recovery is almost complete. I inclose a love offering and a million thanks.—*Mrs. A. M. W., Nevada.*

I AM INDEED grateful to you for praying for my little girl, who had infantile paralysis. She has now fully re-

covered and is normal in every way.—*Mrs. T. C., Canada.*

Filled with Plenty

I WISH TO tell you of a most wonderful demonstration of what God does for those who in faith seek His help.

About a month ago I wrote to you asking prayers for profitable employment for my husband, as he had been informed that his work was to be discontinued. Two days after I wrote he was demoted to much harder work, at about half the pay he had been formerly receiving. Thirteen other men were doing the same work and were likewise demoted. But because of his faith in better things to come, my husband went ahead with his new work without a complaint.

A week and a half later he was picked from the group and given his old work back, in much pleasanter surroundings and with better prospects for a promotion later. We are truly grateful, both to God and the faithful friends in Unity.—*Mrs. W. B., California.*

I AM VERY glad to tell you that "it works."

When I first asked your help with money matters, you sent me the affirmation "My justice comes from the Lord and I trust Him to regulate and prosper all my affairs."

I had quite a battle at first. I would think of certain people just cheating me, and I had spells of hating them. Well, I tried to love them. I would get over the hate for a while; then it would come back again and I would feel resentful toward them. I would overcome it again and just throw out love thoughts to them.

Last night, of their own free will, the people owing

me money straightened out the matter, with interest to boot.—*E. T., California.*

He Shall Have Abundance

I WROTE TO you asking for prayers that I might secure employment, employment of such a nature that I should not have to leave my child at home alone. Well, those prayers have certainly been answered.

I gave myself lovingly into the care of the Father. One morning I said my prayers, not knowing what to do or which way to turn, with no money or food in the house. In a few hours the postman passed bringing me a notice to report for work. I do not have to be at work very early, and I am home by four o'clock in the afternoon. I have plenty of time to get my boy ready for school and I am back in the afternoon in time to fix dinner and do whatever else needs to be done.

Send me a prosperity bank as soon as possible. I am glad to do something to spread the "good news."—*B. S., Georgia.*

I FEEL THE urge to tell you of a demonstration that I believe was brought about through use of the prosperity-bank drill. As you know, when I sent for my first bank (I have requested that you keep me supplied with a bank constantly since things have happened) there was uncertainty about my husband's work. As I look back now I can see how the whole picture unfolded. For example, during my period of silence at home one day I prayed that my husband might get a direct leading as to what to do that particular day, as I knew the day was a trying one for him. I learned later that he was urged to make a certain telephone call, which

incidentally led him to his present position. He was able to buy a shop at his own price. He now has a feeling of security and satisfaction. You may use this testimony if you care to.—*E. B. G., Michigan.*

My Help Cometh from Jehovah

DAILY WORD has done more for me than I shall ever be able to tell. It has taught me to be mindful of others and to share my blessings with them. Before I began reading this wonderful little magazine I was selfish. But thank the Lord, that is all out of my life. I share what I have with my fellow men cheerfully and lovingly and wish I could do more. I wish that all who are in distress could have *Daily Word* as a guiding light in their life. Thank you.—*A. M. R., Texas.*

I SHOULD like to be a member of the Help-One-A-Month Club. My one qualifying request is that my name as donor be withheld. Your publications can do so much more in the "quiet hours" of a person's experience than any human voice can do. I feel that it is too bad to let personality enter in. I like to feel that it is all a part of Silent Unity.—*N. E., New Hampshire.*

Free from Cares

THIS IS a letter of gratitude to you for your work. I asked you to pray that I might lose the desire for stimulants. After two months of your help nothing seemed changed, and I was discouraged. Then suddenly something seemed to happen inside my mind and the struggle was all over, just overnight as it were. I have no desire for stimulants; I have a much happier, better

outlook on life. Thank you again.—*E. A., Ohio.*

Hearken unto Me

MY SON LOST a very handsome ring in a lake, a ring that had been made especially for him from rings of the family. We asked your prayers for finding and recovering it. My husband and my son had worked hard to find it but without results. Yesterday we drove out to the lake again. On the way I told my son he must realize that God's all-seeing eye was going right along with him and that he would be directed. We arrived at the lake, and my son began diving and searching for the ring. The fourth trip down he heard a little click and looked in the direction of the noise (he had on diving glasses), put out his hand, and the ring slipped onto the end of his thumb. We do give thanks for this wonderful demonstration.—*Mrs. H. F. L., Missouri.*

Love One Another

I WROTE TO you for prayers with reference to a legal tangle, asking you to pray that it might be settled out of court in justice to all. The case has been so settled, much more satisfactorily than we had even hoped. What a wonderful work you are doing in helping people to understand and use God's laws.—*M. M., Idaho.*

MORE THAN three months ago I wrote to you for your prayers for my husband and myself, as our domestic life was seemingly heading in the wrong direction. Well, I have read of marvelous physical healings, but I have never known such a wonderful change as came into our family and made life a veritable heaven on earth. It was as if dead leaves had fallen from a tree and vital

new ones had grown in their stead. Words cannot describe the beauty of it, but I want you to know how your prayers worked to bring about this condition of love and harmony. The change was seemingly instantaneous.—*Mrs. O. G. A., Canada.*

He Is My Refuge

ABOUT A year ago I wrote to you when I was in great difficulty physically, mentally, and financially, and without a position. At that time I was many miles from the place where I am now working and living. I found myself being led here. It took several months, during which I held minor positions in which I earned scarcely enough to live on. All the while I knew and trusted that the Great Guardian would care for me. I developed faith; I just know that divine love guides and protects and cares for me every moment of the day.

Now I have a splendid position of trust and earn a nice salary. I want to thank every member of Silent Unity for the prayers that helped to bring me closer to a finer way of life. May God bless you all in your wonderful work.—*L. M., New Jersey.*

Unto Us a Child

I WROTE TO YOU about two weeks ago for prayers for a safe delivery of my baby. I want to report now that I had what the doctors called a "spontaneous delivery." It all happened so quickly the nurses couldn't even find a doctor until after the baby (a nine-pound boy) was delivered. Two and a half years ago I had a very hard delivery, and the baby was stillborn. I know that in this latter case the Lord helped me to have an easy time.

Thank you for your prayers. You may use this letter or any part of it as a testimonial if you wish.—*Mrs. S. I., Maryland.*

His Truth Is a Shield

SIX DAYS ago I sent you a telegram asking you to pray for the saving of my home, which was to be sold that morning at ten o'clock at the courthouse. I knew God would see me through in the right way; these days have been filled with testing and prayer. The money did not come until after nine o'clock. I got to the courthouse at nine-fifty. I am filled with praise and thanksgiving for the wonderful blessing I have received this day.—*L. M., Washington.*

Give unto the Lord

HERE IS my tithe for the month. I am happy to have this much to send each month for the Lord's work. I know for sure that it makes the rest of my check go further. Please use it where you feel it should go.—*Mrs. M. H. M., Washington.*

WE HAVE found that there is much more of God's substance to apply to our daily needs when the Lord's share is paid regularly and in full. Much more of peace, contentment, happiness, and security are ours when we place our faith in God's inexhaustible supply of all good, which is ours to use instantly. For over a quarter of a century we have received from the workers at Unity the help we needed to keep our vision on the light of Truth. We deeply appreciate this help.—*Mr. and Mrs. G. H. W., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

While I was good and going to church everything was just drab; but when I said, "I want no more of church" and stopped praying, I just had one royal good time. I had everything. I did no harm to anyone. In fact, I was in a position to do more good (and did) than I could do before or since. I was morally clean. I mean, I just lived for worldly things, and I was perfectly happy and my conscience was clear. Then when I turned my thoughts back to spiritual things, there came blow after blow. I have kept my thoughts Godward through it all for more than twelve years. I have never looked back until recently. I am still keeping my faith strong and my faith Godward, but the facts remain. How much longer I can be faithful I do not know.

Forgive me for slipping into some negative thinking and giving it expression. I have expressed it only to you, and that to ask help in getting things clear. —*From letter received by Silent Unity.*

We are glad you have stated your case plainly to us. We assure you we are praying faithfully for you to be illumined, inspired, and filled with understanding.

We believe you have given too much attention to what appeared to be rather than to what really was and is. Do you believe that joy, freedom, and success came *because* you let go of the church—and therefore thought you were letting go of God? We believe that if you seek deep in your heart you will discover that your happiness at that time was due to your release

from tenseness, from acquired belief that you had to do certain things in certain ways to please God. When you released these thought conditions you were free. Since your desires and motives were predominantly good you did no evil in your freedom; instead you did good.

Do you not believe that you have mistakenly thought of God as holding you more or less in bondage? Think about this; then regardless of what your conclusion may be, become still and know that God is love. Know that His will for you is good. Seek to express love, freedom, peace, and good will for His honor and glory just as you once sought to express them in what you considered a selfish way. Good will be manifested in your life as you put God first in joy, first in peace, first in the place of honor in your life.

****

I know a young man who has a position on an ocean liner sailing between Canada and the Orient. I want you to pray that he may be surrounded by strong influences for good in his work and that he be kept safe from physical and moral harm. Will you let me know the best method to use in my prayers to insure his safety?—*Extract from letter answered by Silent Unity.*

Part of your prayer was granted even before you offered it. This young man already is surrounded by the very strongest of influences for good: the Spirit of God. Our prayers and affirmations of Truth are for the purpose of increasing our consciousness of the help of Omnipotence in the affairs of mankind.

As we pray with you for this young man we are recognizing the presence of God within him and all

about him, knowing that God is loving, protecting and guiding him in all ways. We know the divine presence as the most powerful force in the universe, the only force that has any inherent power. It is now protecting this young man from all harmful influence and bodily injury. In every way God within him is his strength and his refuge. If it seems helpful to you, speak words of protection and guidance for him; then free him lovingly into the hands of the Father. It is very important that you have confidence in his indwelling Christ to care for him.

As you know the Truth in behalf of this young friend it would be well to pray in a manner such as the following:

In the name and through the power of Jesus Christ I decree that you are safe from all harmful influences and bodily injury. The abiding, protecting presence of God is within and all about you, watching over you vigilantly. The presence of God is the only presence and power in the universe, and you live and move in this all-infolding presence. In every way God is your strength and your refuge. Lovingly and confidently I release you into the care and keeping of the Father, and I give thanks that your indwelling Christ is constantly, unfailingly guiding you into your good.

Speak this prayer in the name of Jesus Christ, realizing that you are evoking the aid of the Comforter of which the Master spoke. Your powerful word of Truth clarifies this young man's realization of God's presence, which is always with him. As he gains a clearer realization of this abiding presence, he will rise above all negative influences. He will truly exercise the mastery and dominion that God has given him. He will be triumphant, all-conquering, free.

Large asking and large expectation on our part honor God.—A. L. Stone.

Should we make a specific request when we pray? Or should we be indefinite and leave it to God to send us our good in the form He thinks best? These questions often trouble Truth students who are seeking to pray in the best way, and they are answered in the short article "Command Ye Me," appearing in the April issue of *Daily Word.*

This article will teach you how to pray and how to receive the things you need to make your life happy.

From England comes a true story of the way Truth has been used by several building contractors who did their building with Truth.

These true experiences are related by Mary Kirk in her article appearing in April *Good Business.* No matter what your business or occupation may be the article "Building with Truth" will help you apply Truth principles to it with good results.

Lee and Rosalee, the Barham twins, didn't have anything to do, and they decided to have some early "April-fool" fun. It turned out that the joke was on them and they learned a lesson that they couldn't forget. This story, "Virginia's Ring Plays an April Fool

Joke," is in April *Wee Wisdom,* and boys and girls who like to have fun on April Fools' Day will enjoy reading it. They will also learn respect for other people's belongings and the value of truthfulness even though they have made a mistake.

"What makes people good to look at?" James Sweaney asked Ruth Hogeland, beauty editor of Country Gentleman, this question, and the answers she gave him appear in his article "Good to Look At" in April *Progress.* Miss Hogeland has traveled to Paris and to Hollywood, she has interviewed women all over the United States in her work of helping them to solve their beauty problems, and she has some unusual ideas about what makes a man or woman good to look at.

This article will help you to discover how you may use Unity ideas to improve your appearance and to make you more attractive.

"Watch for God. Look for Him in each daily activity. Watch and see the most commonplace task turn into a thrilling adventure. Watch for God in business, in social contacts, in driving your car, in shopping, in homemaking, in gardening." Belle Burns Gromer tells you how to find God—good—in every experience in her article, "Gardening with God," appearing in April 6 issue of *Weekly Unity.* It will help you to recognize and acknowledge God at all times and under all conditions, which the author says constitutes the "magic formula" for demonstration.

"It Is Impossible to Count My Blessings"

A student of the Correspondence Course writes that she has just completed the second lesson of the course, yet her study has brought her so many blessings that she is unable to count them all.

She and her daughter have moved to a new home. "We have made new friends. We are happier and healthier. We seem to have more money."

When you become acquainted with God through definite study His blessings inevitably pour out upon you in abundance. You too may study under the personal supervision of the Unity Correspondence School Department. Definite assignment of lessons, correction of papers, personal guidance for further study if needed are some of the advantages of this home study course.

A request addressed to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo., will bring you full information about the course. It will not obligate you to enroll.

A Truth Start in Life

The matron in a prison writes that her "girls" are delighted with the copies of *Lessons in Truth* that were sent to them through Silent-70.

"I know that every girl leaves this institution with a spiritual blessing and a better understanding of life to help her make good," this matron writes.

Silent-70 is the missionary department of Unity

School. Through this department free literature is sent to prisons, hospitals, libraries, and other institutions all over the world. This work of giving men and women a Truth start in life is made possible through the loving support of Unity students who like to help others in this way. Through their love gifts Unity literature is sent to prisons, schools, hospitals, children's homes, and other institutions.

Unity Training School Opens May 27

The Unity Training School is making plans for its tenth year of service to the Unity students and teachers who come from all over the world each year to attend it. Heretofore there have been four terms of one month each, but this year a fifth term will be added in October.

Metaphysical training will be given under such teachers as Charles Fillmore, co-founder of the Unity movement, Clara May Rowland, director of Silent Unity, Richard Lynch, Unity lecturer and teacher, Ernest C. Wilson, minister of Christ Church, Unity, Los Angeles, and George E. Carpenter, associate editor of Unity magazine.

This year an extra feature will be directed recreational activities for those who wish to take part in them. For full particulars write to Registrar, Unity Training School, 917 Tracy Avenue, Kansas City, Missouri. This will not obligate you in any way, and information will be sent you free of charge.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—H. Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—A. Hopkins, Unity, 1300 Grand
Bakersfield—Della Shutts (LT) Unity, Southern hotel
Berkeley—S. Scott (LT) 2535 College (mailing add)
Beverly Hills—Ruth Rae, Unity, 242½ S Beverly Dr
Compton—May Butterworth (LT) Unity, 210 S Chester
Gardena—M. Butterworth (LT) Unity, 1052 W Gardena blvd
Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, 724 South st (mailing add)
Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews
Inglewood—Maude Galpin, Unity, 108 Queen and La Brea
Ione—Hazel Merriweather, Unity Cen
La Canada—Loretta Hennessy (LT) 4321 Canon dr
Long Beach—Louise Newman, Unity, 432 Locust
Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, R K O bldg
Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison
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Riverside—Katherine Sweaney (LT) Unity, 4044 8
Sacramento—Naomi Anderson, Unity Cen, Odd Fellows hall
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San Francisco—Robert Hulbert, Unity Temple, 126 Post
Santa Ana—Louise Newman, Unity Soc, Commercial bldg
Santa Cruz—Mary Higgins, Society of Prac Chris, 151 Garfield
Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona
Stockton—H. Batson, Unity, 822 N Center
Taft—Della Shutts (LT) Taft Unity, Fox hotel
Van Nuys—Mary Hider, Unity, Platt bldg
Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg
Denver—Ethel Burkle, Unity Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, Y W C A
Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9
Jacksonville—Henrietta Miscally, Unity, 725 Hogan
Lakeland—Ida Decker (LT) Unity, New Florida hotel
Miami—May Stoiber, Unity, 128 S E 3d; Lillie Saunders (LT) Unity (col) 1952 N W 2
Orlando—Carolyn Parsons, Unity, 409 S Orange
St Petersburg—J. W. Young, Unity, 646 5 ave S
Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity Soc, De Soto hotel
Tarpon Springs—B. Bain (LT) Unity Cl

GEORGIA

Atlanta—Mary Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—M. Handly, Unity, 240 Lewers rd

IDAHO

Boise—C. Scott, Unity, Pinney bldg
Mt Home—C. Scott, Unity Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library
Chicago—W. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey

(col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 218 Dechman; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 411 Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel G. Powell, Unity, Century bldg

Kokomo—Lydia Simpson (LT) Unity Study Cl, 523 S Washington

Muncie—F. Andrews, Unity, Kirby hotel

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Lawrence—N. Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Unity Cen, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

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MAINE

Portland—O. A. Hodgman (LT) Unity, 552 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

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Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Mass

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic temple

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Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity Cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 and Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand Blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Florence K. Brummer (LT) Unity Assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—V. Huhn, Unity, Dunn blk

Kalispell—Maidie Van Etten (LT) Unity Cl, 229 2 Ave E

Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg

Omaha—M. Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—E. Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Soc, 11A Midland ave

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—G. Schleifer (LT) Unity, 323 S 4

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Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, 411 W Water

Flushing—Renee Klaus (LT) Unity Cen, 136-31 Roosevelt

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Laura Hyer, Unity, (entrance) 1 W 47th; Richard Lynch, 180 Central Park So (mailing add); Crichton Boatwright (LT) Sharlee Thompson (LT) Unity, 33 W 39; Nana Sutton (col) (LT)

Unity, 2 W 130
Rochester—Hobart and Ruth Gillespie (LT) Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Syracuse—Raymond Barker (LT) Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 40 Mitchell Pl

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—J. Maloney, Unity, 203 6 st NW
Cincinnati—M. Norwood, M. Leslie (LT) Unity, 26 E 6; E. Smith, Oakley Unity, 3041 Madison
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Unity; Ethel Lieberman (LT) Mercedes Fossler (LT) Hotel Virginia
Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—L. Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity Cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity Cl, Y M C A
Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—M. Lance, Unity, 811 N W 20
Baker—C. Scott, Unity, Baker hotel
La Grande—C. Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity Cl, 319 Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—M. Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—M. Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—C. Scott, Unity, Mueller bldg
Seattle—Paul Rigby, Unity Cen, 1905½ 3; Estelle Key, 2120 California (mailing add)
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

WISCONSIN

Beloit—B. Brown (LT) Unity, 1347 White
Milwaukee—Elmer Gifford (LT) Unity Cen, Commerce bldg

CANADA

Calgary—N. Elliott, Unity, 221A 8 ave W
Regina—R. Kemp (LT) Unity, Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—D. Johnson, Unity, "Glendor" Mount Road Upton

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Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Fresno—Unity Cen, 1360 Echo
Hollywood—Truth Cen, 1615 N Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; C Assembly, 1800 Alice; Meta Lib and Book Shoppe, 532 16, Rm 416
Palo Alto—C Assembly, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—C Assembly, Women's Club house
Sacramento—Church of the Truth, 1415 27
San Diego—Unity, 1017 7

San Francisco—Meta Lib, 177 Post; Mission Truth cen, 20 and Capp
San Jose—C Assembly, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 277 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 1015½ 15; Publication Book Store, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—V. Edwards, 205 E Stoughton
Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich
Decatur—Unity Cen, 421 N Main

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Reno Unity Cen, Clay Peters bldg

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 89-39 163
New York City—New York Cen of Truth (col), 2523 7 ave; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42
Syracuse—New Thought, 155 E Onondaga; Blanche Marie Peters, 116 S Salina

OHIO

Cleveland—Church of Truth, Hotel Olmstead

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

OREGON

Eugene—Truth Cen, Miner bldg
Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad
West Chester—Christ Truth Ministry, 600 Farmer's and Mechanic's bldg, High and Market st

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche
Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ I; Unity Bookshop, Radio Central bldg
Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Sydney—New Thought Cen, The Block. 428 George; Mrs. Albert Russell, 333 George St

CANADA

Calgary—Church of Truth, 810A 1st W
Edmonton—Unity Cen, Empire blk
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Drake hotel
Saskatoon—Unity Cen, Grain bldg
Toronto—Unity Cen, 765A Yonge
Vancouver—Meta Cen, Hotel Georgia
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 265 Portage

ENGLAND

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Liverpool—Unity Cen, 12 Williamson
London—L. N. Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st
Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

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Amsterdam—The Holland-Hamblin House, Oosterpark 27

ITALY

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NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt. Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 123 Ansteys bldg, Joubert st

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Cl, Item Ovim NER

The Story of a Vow That Was Kept

In January, 1939, Mr. and Mrs. E. T. Welcome, of New York, made a vow that they would send ten yearly subscriptions for Unity periodicals each month during the year, making 120 subscriptions

in all. At the end of the year they had more than kept their vow, their gift subscriptions numbering 140. Let them tell you of the blessings that came to them in 1939.

"When we made this promise," wrote Mr. Welcome, "we did not have the money for these subscriptions, but we knew if we trusted God we could win. As we look back to last January we see that God has done far more for us than we thought was possible. We have built up a prosperous business, have paid off hundreds of dollars of debts, and I think we can start the new year free and clear."

When Mr. and Mrs. Welcome came into Unity they had lost everything through the depression, and Mr. Welcome's health had failed. He wrote to Unity for prayers and was completely healed after having been given only forty-eight hours to live. He has given us permission to tell you of his wonderful experiences in Truth.

Truth Questions Answered

"How often shall we tell our problems to God?" Lowell Fillmore answers this question, which often troubles Truth students, in chapter 22 of his book *New Ways to Solve Old Problems.*

Other Truth questions are answered in this book, which presents simple, practical ways of solving everyday problems. It consists of lessons that first appeared in Mr. Fillmore's column, Things to Be Remembered, in *Weekly Unity* and were included in the book because they had proved especially helpful and inspiring.

"Let There Be Light"

Have you ever thought how it must seem to lose your sight, to be unable to see the birds, the trees, the faces of those you love? Have you ever

thought how wonderful it must be, after the darkness, to waken one morning and see the sun streaming into your room, to know that you can see again!

Joan Davis tells how she found the light of Spirit that restored her physical sight in her article "When the Light Came" in May *Unity*. Be sure to watch for this unusual and inspiring story by a woman who was blind.

What Is Unity?

The Unity movement was started over fifty years ago by Charles and Myrtle Fillmore when they used the healing principles taught by Jesus Christ to bring them freedom from disease and suffering.

Out of the deep study of these Christ principles and the practical application of them to everyday life Unity has evolved.

The purpose of Unity has often been stated as follows:

"Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

"Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God."

A Book about Real People

Evelyn Whitell found in real life the material from which she wrote her book *Lovingly in the Hands of the Father*. The demonstrations that she records were made by men and women as they went about their everyday affairs,

and she gives them in story form, which makes them doubly interesting and helpful. They cover many subjects of interest, such as finding employment, cultivating faith in God, in people, and in things, changing an unhappy environment, getting rid of fear, realizing a cherished ambition, learning to place ourselves in God's hands, and the like. There are ten inspiring chapters in this book.

How to Get Rid of Fear

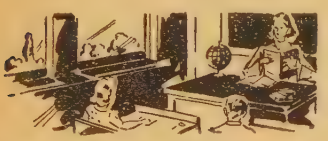
What a happy world this would be if every person could rid himself of fear: fear of illness, fear of lack, fear of failure, and every other fear, big or little, that besets him!

There is a way to put fear to rout and become wholly calm, confident, and free. Let Dana Gatlin tell you about it in her book *God Is the Answer,* which teems with helpful, inspiring ideas.

What Wee Wisdom *Does for Children*

Boys and girls who read *Wee Wisdom* month after month absorb a constructive teaching that is reflected in their actions both in and outside the home. This statement is borne out in the following letter from a teacher who says:

"During my work as a teacher in a primary grade I



have found that each year some child brings *Wee Wisdom* to school so that we may hear the stories and learn the songs. I can truthfully say that even before I know the children I can pick out by his sweetness and good qualities the child who has had the benefit of *Wee Wisdom.* Its value is inestimable."

Wee Wisdom is filled with the things that children love: stories, poems, pictures, puzzles, cutouts, directions for handicrafts, and numerous other features, but most important of all, *Wee Wisdom* trains children to think and act in accordance with their highest nature, thus building in them the qualities that make for a happy, well-ordered life. Will you give some child a good start by sending him *Wee Wisdom.* A year's subscription (12 absorbing issues) is $1.

Three Steps toward Health

Charles Fillmore, in his latest book *Jesus Christ Heals,*

says that there are three steps in every demonstration: "The recognition of Truth as it is in principle; holding the idea; and acknowledging fulfillment."

A study of this book will help you to take these three important steps toward perfect health, no matter what condition you are trying to overcome. Positive affirmations for health drills are given in almost every chapter.

Progress *Awakened Her Interest in Truth*

Not long ago we sent a copy of *Progress* to a free-lance writer who wanted to give it a professional "once-over." When she wrote to

thank us for the copy this is what she said:

"I must confess that I read every word of *Progress* with mounting excitement, for it seemed to point the way to a source of spiritual strength sorely needed. My interest soon changed from the merely professional to a strongly personal one. Would you send me sample copies of the other Unity publications and advise me which ones I should subscribe for in order to learn the fundamentals of the teachings of Unity?"

The Master Law

Why do most persons fear change, even resist it? In her book *Selected Studies* Imelda Octavia Shanklin calls change the master law and says that in the fact of ceaseless change lies the possibility of man's dominion. But why is this true? Let Miss Shanklin explain this to you in the opening chapter of her book, in which she also points out the results of habit-bound thinking. *Selected Studies* brings you twelve chapters of rich teaching plus two inspiring prayers.

Faith in Wartime

Many Truth students in foreign lands who are serving at the war front or waiting at home for news of loved ones are meeting experiences each day that test their faith to the utmost.

To help these friends Unity has published a little booklet, *How to Use Faith in Wartime*. If you have friends or relatives in the war zone a copy of this booklet will help them to use their faith in a practical way.

How to Begin

Often it seems that we enter into a new world when we take up the study of Truth. We are anxious to meet each experience in the Truth way and to establish ourselves in a Truth consciousness, but we do not always know how to do this.

Charles Fillmore tells you how to establish a Truth consciousness in his booklet *Directions for Beginners*. A practical, simple drill to use each day of the week is given, along with an invocation to precede the daily drill. Advanced students also find this drill helpful.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth $1.00
	Directions for Beginners	*Spanish*, $.10; *German, English* .25
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	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*Italian, French, German* .75
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	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
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	Master Class Lessons	flexible $2; cloth 1.00
	*New Ways to Solve Old Problems	flexible $2; cloth 1.00
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On Healing	Christian Healing	flexible $2; *English* or *German*, cloth 1.00
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	Have We Lived Before?	flexible $2; cloth 1.00
	*How to Use Faith in Wartime	(12 for $1) .10
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	Prosperity	flexible $2; cloth 1.00
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	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
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UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How Your Thoughts of Plenty, Peace, and Love = Prosperity

THE OCCASIONAL fleeting thought of prosperity will not establish you in a consciousness of plenty. It is the accumulated power of rich thoughts, of peaceful, loving, joyous thoughts, that brings your prosperity demonstration to completion.

It is easy to think the right kind of thoughts day by day when you use the Prosperity Bank drill to help you. It gives you more faith in God and your thoughts naturally reflect His love, peace, joy, and plenty.

The little Prosperity Bank is a constant reminder to bless what you have and to share it with others. These acts of faith open new channels of supply and start new streams of abundance flowing to you. Silent Unity will pray with you for your success and prosperity as you use the drill.

The coins you bless and save in your Bank may be used to send Unity subscriptions to three friends whose lives will be brightened through Truth. Simply fill in the names of your friends and the subscriptions will be entered at once.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Please send me a Prosperity Bank and enter a year's subscription for *Unity* magazine for each of three friends. I will use the Bank seven weeks and save $3 to pay for my order.

1. Friend's name .....
   Street .....
   City and State .....

2. Friend's name .....
   Street .....
   City and State .....

3. Friend's name .....
   Street .....
   City and State .....

My name .....
Street .....
City and State .....

U-3-40

"My faithful study of the *Daily Word* lessons has blessed me and my loved ones with health, happiness, and prosperity."

* * *

"*Daily Word* has helped me to gain friends as well as employment."

* * *

"Ever since I started to read *Daily Word* we have had better conditions in our home."

THE STUDY of the *Daily Word* lesson and the faithful use of the affirmations prepared by Silent Unity to meet your needs for the day help you to open your mind and heart to God, and His love inevitably flows into your life in just the form you need it.

Many Unity readers find that the *Daily Word* lessons help them to keep in a positive, expectant frame of mind. By combining *Daily Word* with *Unity* magazine they gain a greater Truth consciousness and more of God, good, comes into expression in their life.

The *Daily Word* lesson for each day of the coming year will come to you for only $1.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Do We Grow Old?

Nettie Dixon Hahn

Do we grow old?
This life is but the dawn of endless day,
Where weeks and months and years shall pass
away:
We but unfold.

We live for aye;
And in the living what we now call change
Is growth uninterrupted, growth where strange
And unfamiliar things familiar grow.
Years count progression in this life below
As we pass by.

So much of earth
Is but the harvest of a life before,
Forgotten quite; and though we know no more
The things of earth, yet seeds we here have
sown
Shall ripen in the future vast unknown
Of a new birth.